

13 Pamphlets, printed in various
towns 1811 and 1812, all relative
to the British & Foreign Bible Society,
& including Dr. Marsh's "History of
Translations of the Scriptures"



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AN
INQUIRY
INTO THE CONSEQUENCES
OF
NEGLECTING TO GIVE THE PRAYER BOOK
WITH THE BIBLE.

INTERSPERSED WITH

REMARKS
ON SOME LATE SPEECHES AT CAMBRIDGE,
AND OTHER IMPORTANT MATTER

RELATIVE TO

The British and Foreign Bible Society.

BY HERBERT MARSH, D.D. F.R.S.

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THE FOURTH EDITION.

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## AN INQUIRY, &c.

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WHOEVER objects to the British and Foreign Bible Society is invariably asked, Where is the *harm* of giving away a *Bible*? I will answer therefore by saying, *None whatever*. On the contrary, the more widely the Scriptures are disseminated, the greater in all respects must be the good produced.

Having answered *this* question, and, as I hope, to the satisfaction of every member in the Society, I beg leave to ask in my turn; Where is the *harm* of giving away a *Prayer Book*? Of course I propose this question only to *those* members of the Society, who are also members of the *Church*. For I have explicitly declared, both in the Sermon at St. Paul's, and in the Address to the Senate, that I have no desire to interfere, either with the religious opinions, or the religious conduct of the *Dissenters*. An attempt to impose the Liturgy on men, who from principle *reject it*, would be a violation of that religious liberty, which I sincerely hope will ever be maintained in this country. I neither expect therefore, nor *desire*, unless it is their own *voluntary* act, that Dissenters should either give or receive our Book of Common Prayer. I am addressing myself to Churchmen in their intercourse with Churchmen, such as the Clergyman of a parish has with his parishioners. And, as the Liturgy is the Book which *distinguishes* Churchmen, I may certainly ask of *them*, Where can be the harm, when we give away a Bible, of giving *also* a Prayer Book? As I think no real Churchman would say that there *is*, he cannot consistently object to those, who *recommend* their joint distribution. Secondly, I ask the Churchman, whether it is not *useful*, when we give away a Bible, to give also the Book of Common Prayer, not as a

*Corrective*, a name lately given it by the Dean of Carlisle<sup>a</sup>, but as a proper *Companion* for the Bible. Does it not contain devotional exercises composed in the *true spirit* of the Scriptures? Is it not the Book, which we hear constantly at Church; and is it not equally designed for our meditations in the closet? The *usefulness* then of this book to every Churchman, I think, no Churchman can *deny*. He cannot therefore, at least not with consistency, complain of those, who object to the *withholding* of this usefulness; who object to the *omission* of giving the Liturgy; or, in other words, who object to the distribution, on the part of Churchmen, of the Bible *alone* or without the *Liturgy*. Thirdly, I ask the Churchman, whether it is not *necessary*, when he gives Bibles to the poor, (I do not mean among Dissenters, as I have repeatedly declared) to provide them at the same time with a *Prayer Book*? Ought it not to be used by *every* Churchman? and can he join in the service of the Church *without* it? Can it therefore be a matter of *indifference*, whether the poor of our establishment are provided with *Prayer Books*? Do we perform our *duty*, do we properly provide for their *religious instruction*, if we provide them only with the Bible, and leave them *unprovided* with the Prayer Book? In this case, the Rubrick and the Canons have very unnecessarily enforced the learning of the *Church Catechism*. When we further consider, that there is at present hardly a town, or even a village, which is not visited by illiterate teachers, who expound the Bible with more confidence than the most profound theologian, it becomes *doubly* necessary, if we would preserve the poor of the establishment in the religion of their fathers, to provide them with a safeguard against the delusions of *false interpretation*. And what better safeguard *can* we offer than the Book of Common Prayer, which contains the doctrines of the Bible, according to its *true* exposition; in which those doctrines are applied, throughout the prayers and collects, to the best purposes of religion, and are condensed in a manner, which is intelligible to all, in that excellent formulary the Church Catechism? Under these circumstances, to leave the poor, who without assistance cannot *understand* the Scriptures, as the itinerant preachers themselves admit by their own practice, to leave, I say, the poor, under such circumstances,

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<sup>a</sup> In his speech at the Town Hall, on Thursday the 12th of December.

to be tossed about by every wind of doctrine, which they *must* be unless provided with that authorised exposition of the Scriptures, which is contained in the Liturgy, and which every honest Churchman must believe to be the *true* one, is at least in *my* judgement (I speak with deference to the judgement of others) such a dereliction of our duty as Churchmen, that I little expected, to hear Clergymen, within the precincts of the University, reprehend a Professor of Divinity, because he contended, that the Prayer Book should be distributed with the Bible.

But though I certainly did not *expect* it, I am still ready to confess, that if it is *really blameable*, to object to the distribution, on the part of Churchmen, of the Bible *alone*, or unaccompanied with the *Liturgy*, the modern Bible Society can require no further vindication. For if the proposition, which I have hitherto ventured to maintain, is not only untenable, but a fit subject for *reproach*, it necessarily follows; that the omission of the Prayer Book, in the distribution of the Bible, is not only *allowable*, but *laudable*. Now, that I *have* been reproached, and *bitterly* reproached for asserting that Churchmen should not content themselves with distributing only *Bibles* to the poor, is a matter of notoriety. To say nothing of other places, where I have been attacked on this account, I need only appeal to what was said at the public Meeting in Cambridge for the formation of an Auxiliary Society, especially in the speeches of Dr. Milner and Dr. Clarke<sup>2</sup>. Strange, therefore, as it may appear, that a Professor of Divinity should have now to defend himself, in his own University, against the charge of pleading for the Liturgy, yet as I am put on my defence, I must request to be heard, before I am finally condemned.

The first person who particularly complained of the objection to the distribution of the Bible alone, that is, as repeatedly explained, without the Prayer Book, was Dr. Clarke. "Is the distribution of the Bible *alone* (says Dr. Clarke) detrimental to the interests of the establishment? Have we forgot that we are Englishmen? Have we forgot that we are PROTESTANTS? What would Latimer, and Ridley, and Chillingworth have thought or said had they lived unto this day to bear testimony to such a declaration? As

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<sup>2</sup> The Speeches to which I allude were delivered in the Town Hall of Cambridge, on December 12, 1811, and were printed in the Cambridge Chronicle of December 20, of course with the knowledge and approbation of the speakers.

“ the only answer to it, I, as a member, and as a minister of  
 “ the Church of England, do not hesitate to declare, so soon  
 “ as it shall be proved, that the distribution of the Bible alone  
 “ is hostile to the interests of the established church, then,  
 “ and then only, be that church subverted.” Such are  
 grounds, on which a Churchman justifies the distribution of  
 the Bible *alone*, or unaccompanied with the *Liturgy* : and  
 they deserve particular examination, not as being the senti-  
 ments of an *individual*, but as being the sentiments of a  
*party*. This is evident, not only from the general applause  
 with which the speech was received, but from the circum-  
 stance, that the same sentiments are now entertained by very  
 respectable writers, and are even conveyed through the chan-  
 nel of the public papers.

Before I examine the grounds, on which my objection to  
 the omission of the Liturgy is now arraigned, I beg leave to  
 call the attention of the reader to the FACT, that the omis-  
 sion of the Liturgy, in the distribution of the Bible, is justi-  
 fied, and justified by *Churchmen*. And I request the reader  
 to keep this FACT in remembrance, because we shall find it  
 of great importance, when the views of the Society are more  
 particularly examined.

## II.

I acknowledge that the arguments for the distribution of  
 the *Bible alone* are so specious, so popular, so apparently in  
 the spirit of true *Protestantism*, while the arguments for the  
 contrary lie so concealed from the public view, and are now  
 so confidently asserted to savour of Popery<sup>3</sup>, that they are  
 equally difficult to explain, and dangerous to propose. Be-  
 lieving, however, as I do, that there is a fallacy in the ar-  
 guments of those who oppose me, and conscious of the rec-  
 titude of my intentions, I tremble not at the obstacles,  
 which present themselves on every side. If it were now  
 a question, as it was at the Reformation, whether the  
*Bible* should be distributed or not, men might justly ex-  
 claim to those who *withheld* it ; can the Bible be injurious

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<sup>3</sup> “ They are such, as were used by *Papists* at the Reformation, and can only  
 “ be advanced by those, who think the Church of England cannot stand the test  
 “ of the word of God.” This passage is taken from a Letter in the Shrews-  
 bury Chronicle, signed, “ A member of the Established Church.”—N. B. I  
 have been informed that there is another Letter in the Shrewsbury Chronicle  
 to the same purport: but I have not yet seen it.

to the real interest of the Church! But this is NOT the question, as every one must know, who argues against me. There were channels in abundance for the distribution of the *Bible*, long before the existence of the modern Society. And I challenge my opponents to declare, whether *they* have laboured harder, than I have done, to promote the *study* of it<sup>4</sup>. But it is urged, if you still require, that the Bible, however extensively you may be willing to distribute it, should be accompanied by the *Liturgy*, you must certainly suspect, that there is danger to the established Church from the distribution of the Bible *alone*<sup>5</sup>. Here let me ask, whether the *Bible itself* is not capable of *perversion*, whether the *best of Books* may not be misapplied to the *worst of purposes*? Have we not inspired authority for answering this question in the affirmative? St. Peter himself, speaking of the Epistles of St. Paul, said, “In which are some things hard to be understood, which they that are *unlearned and unstable* wrest as they do also the *other scriptures*, unto their own destruction.” Would St. Peter, if he had lived in the present age, have thought this admonition *less* necessary, than in the age of the Apostles? Can Churchmen therefore who know, that *one party* wrests the scriptures, by the aid of false interpretation, into authority for the rejection of the *Trinity and the Atonement*, that *another party* wrests them into authority for the rejection of the *Sacraments*, that *other parties* again on the authority of the same Bible, prove other doctrines, which are at variance with their own, think it *unnecessary*, when they distribute Bibles to the poor, who are incapable, without assistance, of judging for themselves, and

<sup>4</sup> That the reader however may judge of the *Christian Spirit* which animates some of the advocates of this Society, at the very time when they are boasting of their *promotion* of Christianity, I need only quote the following passage from a Letter, which first appeared in the Suffolk papers, was reprinted in Cambridge with a superscription *alluding to my Address to the Senate*, and was very generally distributed in Cambridge within a few days after that Address. The author of this Letter speaking of the auxiliary Societies now forming in different parts of the kingdom says “And yet to these Societies there are they, who *dare* to object. I say *dare*, because, circulated as the New Testament has been described to be, without tract or comment, they who *oppose them*, oppose the circulation of the *word of God*, as originally delivered forth, and would have probably opposed *our Saviour himself*, had they lived in his time.” — On such language and conduct it is unnecessary to make an observation.

<sup>5</sup> It can be hardly necessary to repeat what I have already explained, that, when I contend for the distribution of the *Liturgy* in company with the Bible, I mean only among *members of the Church of England*. It would indeed be *useless*, to give away a book to those whose religious principles must induce them to reject it, whether those persons lived in England or abroad.

who alone are the objects of *gratuitous* distribution, can Churchmen, I say, under such circumstances think it *unnecessary* to accompany the Bible with the Liturgy, in which the doctrines of the Trinity, the Atonements, the Sacraments, with the other doctrines of our Church, are delivered as *contained* in the Bible? It is not the Bible *itself* but the *perversion* of it, the *wresting* of the Scriptures (as St. Peter expresses it) by the “unlearned and unstable,” with which England now swarms, whence the danger proceeds. And this danger must increase in proportion as we *neglect* the means of *counteracting* it. But if we neglect to provide the poor of the establishment with the Book of Common Prayer, as well as with the Bible, we certainly neglect the means of preventing their seduction from the Established Church. The Dissenters *remain* Dissenters, because they use not the Liturgy; and Churchmen will *become* Dissenters, if they likewise neglect to use it with the Bible. Have the persons to whom Bibles are *gratuitously* distributed, either the leisure, or the inclination, or the ability, to weigh the arguments for *religious* opinions? Do they possess the knowledge and the judgement, which are necessary to direct men in the *choice* of their religion? Must they not *learn* it therefore from their instructors? And can there be a *better* instructor, in the opinion of Churchmen, than the Book of Common Prayer?

But the Bible *alone* contains all things, which are necessary for *Salvation*: and to assert the contrary is to argue in the spirit, not of a Protestant, but of a Papist!—This position is indisputably true; it is the very *basis* of Protestantism; and no Protestant, as far as I know, has ever contended, that any doctrine should be received as an article of Faith, which is not contained in the *Bible*. But have not Christians of *every age and nation* been at variance on the question, what doctrines *are* contained in the Bible? If you ask a Trinitarian why he *receives* the doctrine of the Trinity, he will answer, Because it is contained in the Bible. If you ask a Unitarian, why he *rejects* that doctrine, he will answer that it is *not* contained in the Bible. On the authority of the Bible the Church of England admits only *two* Sacraments, in opposition to the Church of Rome, while the Quakers, in opposition to the Church of England, admit no Sacrament at all. From the same Bible the Calvinist proves the doctrine of *absolute* decrees, and the Arminian the doctrine of *conditional* salvation. On the Bible the Church of England grounds the doctrine of the Atonement, which, with refer-

ence to the same authority, is discarded by the modern Socialists. If you ask a Churchman why it is right to *kneel* at the altar, when he receives the sacrament, he will answer that it is an act of reverence, due from every Christian to the institutor of that holy rite, at whose name, it is declared in scripture, that "every knee should bow." If you ask a Presbyterian, he will answer with the same authority before him, that kneeling at the sacrament is an act of idolatry.

Put then a *Bible alone* into the hands of the illiterate, and leave them to their own judgement, without Liturgy or other assistance, and determine what articles of faith they shall adopt. If a Churchman withholds the *Liturgy*, when he gives a Bible to the poor, because the Bible *alone* contains all things which are necessary for salvation, he cannot consistently interfere with his *own* instruction : for if the *Liturgy* is not wanted to explain the Bible, it would be the height of presumption for a *Churchman* to suppose, that the instruction of an *individual* could be wanted. Nor would men in this case give the Bible *alone* : they would accompany it at least with a *verbal* explanation. And can any sober-minded Churchman really believe, that by putting the Bible, under the circumstances above described, into the hands of the illiterate, they will secure them from the seductions of *false interpretation*, and the consequent defection from the *established church*? I know indeed that a very respectable writer, whose sentiments on this subject are on many accounts important, expresses himself as follows : "I should, as a member of the church, be very sorry to think, that the devout study of the Scriptures could lead to the disregard of our Liturgy ; on the contrary I should hope, that it would produce a more general acknowledgement of its excellence, as it originally at the period of the Reformation led, through the blessing of divine Providence, to its establishment. The Bible, says Chillingworth, and the Bible *only*, is the religion of the Protestant ; it is the sole basis of the Church of England, and the only one, on which you, I am sure, would wish to place it."<sup>6</sup>

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<sup>6</sup> This is part of a Letter, which was originally a private communication to me from the Right Hon. N. Vansittart, containing remarks on my Address to the Senate, but was published by the Author, at the desire of our Chancellor, who is Patron of the Auxiliary Society in Cambridge. This Letter derives additional importance from the author's being a Vice President of the Society, and from the general circulation which the friends of the Society gave to it in Cambridge. Though I have the misfortune to view the British and Foreign Bible Society in a different light from Mr. Vansittart, I must express my ac-

Undoubtedly the Bible is the *sole basis* of the Church of England; and this respectable writer does me justice in believing, that it is the *sole basis* for which I contend, notwithstanding some late insinuations to the contrary. Equally true is the *general* proposition, that the *Bible only* is the religion of the *Protestant*. But are all Protestants *alike* in their religion? Have we not Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the confession of Augsburg? Have we not both Arminian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, and Swedenborgians all *Protestants*? Since therefore Protestantism assumes so many different forms, men speak quite *indefinitely*, if they speak of it without explaining the particular *kind*, which they mean. When I hear of a Swedish or a Danish Protestant (namely one who belongs to the church established in those countries) I know that it means a person, whose religion is the *Bible only*, but the Bible, as expounded in the *Confession of Augsburg*. When I hear of a Protestant of the Church of Holland, I know that it means a person, whose religion is the *Bible only*, but the Bible as expounded in the *Synod of Dort*. In like manner a Protestant of the Church of England, is a person whose religion is the *Bible only*, but the Bible as expounded in the *Liturgy and Articles*.—How therefore can

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Knowledge for the candour and liberality, which pervades the whole Letter. It is written in all the amiable spirit of a sincere and benevolent Christian. Let other advocates of this Society take a lesson from Mr. Vansittart.

<sup>7</sup> Hence it is, that by the laws of this country a Churchman *never* qualifies, by declaring his assent only to the *Bible*. This *general* assent is admitted only from Protestant *Dissenters*, when they apply for a Licence to preach. All, that is necessary to be ascertained in respect of *them*, is, that they are Protestants, but *not* of the Church of England. What *kind* of Protestants in other respects they may be, the legislature does not inquire, and is therefore satisfied with the *general* declaration of their assent to the *Bible*. But when a *Churchman* qualifies, he qualifies as a Protestant of a *particular* kind. His test therefore is not the *Bible alone*, which is the religion of *all* Protestants. By the laws of this country the *Liturgy* is the great criterion of the Churchman. The Clergy are required by the Canons to subscribe to the Liturgy, and also to the Articles. But *all* Churchmen, both Clergy and Laity, appeal to the *Liturgy*, as a proof of their Churchmanship. In the two Universities, where it is *especially* necessary to provide for the support of the established religion, not only Heads of Houses and Professors, but every Fellow, whether in orders or not, is bound, by the Act of Uniformity, under no less a penalty than the voidance of his election, to declare by his subscription, that he will conform to the Liturgy of the Church of England, as now *by Law established*. For similar reasons every *Schoolmaster* is required to make the same declaration. And even they, who qualify for *civil* offices, are required, under a similar penalty, not only to attend the public service of the Church, within three months after their appointment, but to join in the *next*

we know, if we give the Bible only, what *sort* of Protestantism will be deduced from it? And if we believe, that the Bible is more *correctly* expounded in *our* formulary of faith than in any other, do we act rightly, if we *withhold* that formulary, and thus expose men to the danger of coming to conclusions, which we must consistently believe to be *false*? I should be as sorry, as Mr. Vansittart, to think, that the study of the Scriptures should lead to a disregard of our Liturgy. And I should equally rejoice, if that study led *all* men to the *same* conclusions, as it led our English Reformers. But where is the use of rejoicing at an expectation, which we know can never be realized? If the devout study of the Bible *necessarily* led to an approbation of the Liturgy, why is it still rejected by the *Dissenters*? And how are men to know, what the excellencies of the Liturgy *are*, if the Bible *only* is put into their hands? How can they make the comparison, if they have not *both* Bible and Prayer Book? Suppose, however, it were *true*, that the study of the Bible, unaccompanied by the Liturgy, would lead all men to the same conclusions, as it led our English Reformers, there can surely be no objection to put into their hands, at the *same time* with the Bible, a Book which will lead them to those conclusions *at once* \*. But since we know by experience, that the study of the Bible does *not* lead all men to the same conclusions, or there would not be so many Protestants, who *differ* from the established church, may it not be said without reproach, that *Churchmen* should not content themselves with the distribution of the *Bible alone*?

solemn of its rites, the celebration of the Lord's supper, after the manner and form prescribed in the Book of Common Prayer.

\* The "Member of the established church" already quoted in Note (3), asks indeed, whether uniformity of doctrine really is promoted by accompanying the Bible with the Liturgy. Perhaps not so completely as might be wished. But is this a reason for *omitting* the Liturgy, when we give a Bible? Because it fails in *some* cases to do the good intended, shall we neglect it in *all*? If even *with* the Liturgy the effect is incomplete, what must be the case *without* it?—I take the present opportunity of informing this anonymous writer, who plainly shows to what party he belongs, when he speaks of the Bishop of Lincoln *contradicting* the doctrines of the Church, that though he had full liberty to examine my Address to the Senate without putting his name, so far as relates to the *subject matter*, it is no less cowardly than ungenerous to attempt (as he has done in more than one passage) to traduce the *character of the author*. Such conduct does no honour either to himself or to the Society, which he defends. When the *argumentum ad contumeliam* is wanted, one may always suspect a deficiency of the *argumentum ad judicium*.

## III.

But says Dr. Clarke in language, applauded by the assembly, and repeated with approbation by the distinguished advocate of this Society, "Have we forgot that we are *Protestants*? What would Latimer, and Ridley, and Chillingworth have thought or said, had they lived unto this day to bear testimony to such a declaration?" What *Chillingworth* would have said shall be examined hereafter. But it requires no examination to discover, what Latimer and Ridley, what Cranmer and Hooper, what our great REFORMERS would have said, could they have foreseen that a Professor of Divinity in an English University would be publicly censured by *Churchmen and Clergymen*, within the precincts of that University, for urging the distribution of a Book, which *they* composed, and which contains the doctrines for which *they* died? It is not the distribution of the *Bible* to the poor and illiterate, (the only objects of *gratuitous* distribution) which exposes men to the danger of being seduced from the established faith, and is consequently injurious to the welfare of the Church. The danger arises from the *neglect* to give them also the *Liturgy*. And it is a gross perversion of my meaning, to ascribe to the *presence of the former*, what I ascribe only to the *absence of the latter*<sup>9</sup>. But the objection would be less *popular*, if they *directly* denied the utility of the Prayer Book. I can make great allowance for the effervescence produced by an ardent desire to become a *genuine Protestant*. But let not men suppose, that they become *better Protestants* by becoming *worse Churchmen*. Let them not suppose, that because the

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<sup>9</sup> In a similar strain the anonymous writer above quoted from the Shrewsbury Chronicle exclaims, "What, the *Bible* knock down the *Church*!"—No. It is not the *Bible*, that (in the elegant language of this writer) will knock down the Church; but the Church will be *undermined* if we neglect the *Liturgy*. Without the Liturgy we *cease* to be Churchmen, and become Dissenters. We give up the very book which *makes* us Churchmen. If by the term "Church" men understand the *universal Church*, or the whole body of Christians dispersed throughout the world, it is true that *our Liturgy* is not necessary for its support. *Whatever* be the form, under which Christianity is professed, it still belongs to the *universal church*. But when we speak of a *particular church*, as the church of *England*, that particular church must have something to *distinguish* it, beside that which is common to *all churches*. That our legislators are of this opinion is evident from Note (7.) And such was the importance attached to the Liturgy by the Long Parliament, as the criterion, and the bulwark of the church, that, when they resolved to *overturn the latter*, they forbade the use of the *former*, even in private.

Bible contains all things which are necessary for *salvation*, they do all things which are wanted on *their* parts, if they give not the Liturgy in aid of religious *instruction*. Men, who entertain *this* notion, entertain it, not in *conformity*, as they suppose, with the conduct of our Reformers, but in direct *opposition* to their conduct.

When our Reformers contended, and *properly* contended for the *Bible alone*, they contended in opposition to those *other* sources of authority, which were recognised by the Church of Rome. Without denying the validity of those other sources, such as Tradition, and the decrees of Councils, they could never have secured to the Bible *such* an interpretation, as they themselves believed to be true. For this purpose it was previously necessary to divest it of the glosses which perverted its real meaning. But did they *stop* here, and leave the Bible without *any* interpretation? No. One of the first steps, which were taken by Luther and Melancthon, was to compose a *Confession of Faith*, which in their opinion was founded on a *true interpretation* of the Bible. This Confession was afterwards improved into the Confession of Augsburg, which became, and still remains, the standard of Lutheran faith. Our own Reformers acted in the same manner. Though they asserted, that the Bible alone contained all things, which were necessary to salvation, they did not leave the *interpretation* of it to mere chance. From a knowledge of *former* perversions, they justly apprehended perversions of it in *future*. Nor was it possible, without devising some means of security, to prevent a relapse into those very errors, which they sacrificed their lives to remove. They deemed it necessary, therefore, to employ that knowledge of the Scriptures, which they so eminently possessed, in composing a system of doctrines, which are really founded on the Bible when *rightly understood*.

But says the Dean of Carlisle (after properly observing, that "our Liturgy itself owes its establishment to the free use of the Bible among the people") "I greatly mistake, if among the numerous errors of the Church of Rome there exists a more dangerous tenet, than, that the Holy Scriptures themselves must be tried at the bar of the traditions of fallible men." Now with great deference to the Dean of Carlisle, I would humbly ask him, whether we try the Scriptures by our Liturgy and Articles, or the Liturgy and Articles by the Scriptures. As far as my reading extends, I know of no Protestant, from the Reformers themselves to the Divines of the present age, who have had recourse to the *former*

kind of trial. At least I can answer for myself, that I have always made the *Scriptures* the test, by which I have tried the Liturgy and Articles: and the more frequently I have tried them by that test, the more firmly I have been persuaded, that the doctrines contained in them are warranted by Scripture. It is on this ground, and on this ground *only*, that I recommend their distribution in *company* with the Bible, not as a "*corrective*" as Dr. Milner calls it, but as a *safeguard* against the *false interpretations*, to which men are now exposed on every side. Our Reformers themselves acted on the *same principle*. They did not withhold the Bible from general use, and say, "Here are the doctrines which are decreed by the Church." They laid it open to all men, to compare it with the doctrines, which they deduced; and they claimed the assent of the public to their *interpretation* of the Bible, on the ground of its *conformity* with the original. On the ground of this *conformity* our Liturgy and Articles were afterwards sanctioned by the authority of Parliament, and were incorporated in the law of the land. No doubt our Reformers were *fallible*, like other men. But the question is not, whether they were *fallible*, but whether they *failed*; not whether they *could not err*, but whether they *did* err. And I am sure the Dean of Carlisle will not assert that they *did* err, or he would not by his subscription, agreeably to the Act of Uniformity, have declared his "unfeigned assent and consent to *all and every thing* contained and prescribed in and by the Book intitled the Book of Common Prayer." However desirous Dr. Milner may have been, to vindicate the distribution of the Bible *alone* by the Society, of which he is so zealous an advocate, however desirous therefore he might have been to hold out to public indignation a Professor, who contends for the distribution of the Liturgy, in *company* with the Bible, it was surely incautious in a Dean and a Master of a College, to deliver before a numerous body of young men, of whom the greater part were designed for holy orders, such sentiments, as could not fail to diminish, in their estimation, the value of a book, to which they will shortly subscribe, and which is really the bulwark of the established church. It is true, that Dr. Milner had previously declared, that no man could entertain a more exalted idea of our Liturgy than himself; nor do I question the sincerity of his assertion. But when he afterwards declared, that he "would not represent the distribution of the *Bible alone*, as a thing that cannot be done with safety, unless accompanied with the *Corrective* of a

Prayer Book of the Church of England ;” when mentioning the Liturgy again by name, he represented it as “ *a dangerous tenet*” that the Scriptures should be tried by “ *the traditions of fallible men*,” his hearers could not fail to apply this last expression to the Liturgy itself : they could not fail therefore to conclude, that the Liturgy was not so necessary for a *true Protestant*, as the Margaret Professor would make them believe. Nor was this the *only* unfavourable impression, which must have been made on their minds. The very name of *tradition*, when applied by a Protestant to the Church of Rome, is a term of *reproach*. And is it wise in a dignitary of the Church to apply a term of reproach to the *Liturgy*? Let any man read the whole passage in connexion, and see, whether the expression “ *traditions of fallible men*” can be construed of any thing else <sup>10</sup>. Dr. Milner first denies my position, that it was *necessary* to accompany the Bible with the Liturgy ; he continues the subject of the Bible and the Liturgy, by saying (and very rightly) that the latter owes its establishment to the use of the former ; and *immediately* concludes with the remark on the Bible compared with the “ *traditions of fallible men*.” I should be very sorry to do injustice to the Dean of Carlisle by torturing his words into a meaning, which they do not really convey : but I believe, that men in general will understand them, as I understand them myself. For, when a parallel is drawn between two books *by name* ; when that parallel is *repeated*, and *also* by name ; and a third time, immediately following the second, the parallel goes on with *one* of those books again by name, but with a *circumlocution* for the other subject of comparison, it is impossible, that the circumlocution should apply to any other book, than that, which had been *already mentioned*. No allusion even had been made to any *other* book. When we consider therefore, that this speech has, with the approbation of the author, been printed in a public paper, and disseminated, not within its *usual* limits, but throughout the whole kingdom,

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<sup>10</sup> The paragraph to which I allude, in Dr. Milner’s speech, is the following, as printed in the Cambridge Chronicle. “ My Lord, our Liturgy itself “ owes its establishment to the free use of the Bible among the people ; and I “ greatly mistake, if, among the numerous errors of the Church of Rome, “ there exists a more dangerous tenet, than that the Holy Scriptures themselves “ must be tried as the bar of the traditions of fallible men.” This sentence was delivered by Dr. Milner *immediately* after his censure of my position, that the Liturgy should be distributed in company with the Bible.

what a notion will men form of the University of Cambridge, when they read that the Master of a College, whose name stands deservedly so high as that of Dr. Milner, not only reprimands a Professor of Divinity, as being unnecessarily anxious for the distribution of the Liturgy, but compares that Liturgy with *Popish tradition*. Language like this, though it may *well* justify the distribution of the Bible *alone*, is better calculated to serve the cause of the Dissenters, than the cause of the Church.

The same effect must be produced, when, to justify the distribution of the Bible *alone*, it is asked by Dr. Clarke, whether the light of revelation "shall be conveyed through the public portals of the *temple*, or by the gate belonging only to the *priests*." If our Reformers were now alive, those *priests* who composed the Liturgy and Articles, they would tell him that their office was only *ministerial*; that the knowledge of the book of life was not derived from them and them *alone*; that they desired not to stop the pilgrim at the *threshold* of the temple; that they were ready to admit him to its *innermost recesses*: but, since between the portal and the altar were dark and intricate passages, where many a pilgrim had lost his way, they requested only permission to present him with a *clue*, which would lead him in safety. If the Liturgy is not wanted, why do Churchmen now object to the religious instruction of Mr. Lancaster? Mr. Lancaster adopts the Bible, and the Bible *alone*. He disdains, with our present advocates, "the gate belonging only to the priests," and approaches at once to "the portals of the temple." But having ventured without a clue to explore the innermost recesses, he was bewildered in his way, till at length he wandered to the devious passage, where Christianity itself becomes lost from the view.

#### IV.

But let us descend from allegory, and draw a parallel in common language between the religious instruction afforded by Mr. Lancaster, and the religious instruction afforded by the modern Bible Society. The former confines religious instruction to the *children* of the poor, the latter extends it to *adults*, who are frequently in equal want of it. Both agree in providing a Bible; both agree in leaving that Bible unaccompanied with the *Liturgy*. But the omission of the

Liturgy, in the instruction of *children*, with the consequent want of provision for their going to church, and their being educated as *churchmen*, is at present very generally admitted by the friends of the establishment, to be dangerous to the welfare of church and state.

Now the fundamental principle, which pervades the *whole* of my Sermon at St. Paul's, is the necessity, on the part of Churchmen, of associating the *Liturgy with the Bible*. In the five first sections, that principle was applied to the instruction of *children*: in the sixth to the instruction of *adults*; and if the principle is *generally* true, it must no less apply to the latter, than to the former. That my sentiments on this subject may be fully understood, I will transcribe that passage in the sixth section, which relates to the importance, of adding the Liturgy in the distribution of the Bible. "Where the Church of England is established, it is not Christianity under *any* form, which it is *our* duty to promote. *Our* exertions (though without the smallest restraint on the zeal of other parties) must be *especially* directed to the furtherance of that system, which we are *especially* pledged to support. The Society therefore for promoting Christian Knowledge does not confine itself, where the Church of England is established, to the distribution of the *Bible alone*." It adds, the *Liturgy*, in

"This is the expression, which has been so ingeniously tortured, though I have had the precaution, both here and elsewhere, to explain the meaning of it, by saying that the *Liturgy* should be added, as being the book in which the doctrines of the Bible were *correctly* derived from it. If my objection, therefore, had been *fairly* stated at the Town Hall, it would have been simply this; that I objected (namely on the part of Churchmen) to the distribution of the Bible alone, or *without the Liturgy*. But *this* statement would not have produced the effect intended. The comparison would then have been between Churchmen and Dissenters; and as the Liturgy is the book, which makes the distinction between them, the Dissenters themselves might at least have *thought*, that the Margaret Professor was not very unwise in *contending* for the Liturgy. But by stopping short at the words BIBLE ALONE, Dr. Clarke was enabled to give a new turn to the expression, and to convert the *real* parallel between Churchmen and Dissenters into a *fictitious* parallel between Protestants and Papists. "Have we forgot that we are *Englishmen*? Have we forgot that we are *Protestants*?"—No. But you forgot, that you are *Churchmen*."

After all, I am unable to discover where the *Popery* lies in recommending the distribution of the Liturgy with the Bible. Catholics give no *Bible at all*; whereas I contend for the *Bible* as much as any man, though I object to our losing sight of the *Liturgy*. Why, says Dr. Milner, of all the errors of Popery, there is none more *dangerous*, than that of trying the Holy Scriptures at the bar of the traditions of fallible men. But the trial, which I have uniformly made, is the trial of the Liturgy by the Bible, not the Bible by the Liturgy. But, as I was accused in my absence, and under circumstances, which would have prevented my being heard, had I been present, the whole assembly was impressed

“ which those doctrines are *derived* from the Bible, which  
 “ we believe to be *correctly* derived from it. For, though,  
 “ without the Bible, the Liturgy has no support, yet without  
 “ the Liturgy men are left in *doubt*, whether the principles  
 “ of *our* faith should be embraced by them, or not. With-  
 “ out the Liturgy, they want a *guide*, to lead them to the  
 “ Established Church. Without the Liturgy, the Bible may  
 “ be *misapplied* to doctrine and discipline most discordant  
 “ with our own. Where the Church of England therefore  
 “ is established, the Bible and the Liturgy should be united.  
 “ For *every* Christian party either finds, or *supposes* that it  
 “ finds its peculiar tenets in the Bible. And hence the Act  
 “ of Uniformity expressly enjoins, that no Sermon shall be  
 “ preached or Lecture given, except in the University  
 “ Churches, till after the *Liturgy* has been publicly read.”

It is worthy of remark, that though the Sermon, from which this extract was taken, passed through so many editions, and was generally read, I never heard of any objection, that was made to it by the *friends of the establishment*<sup>12</sup>. The National Society was avowedly founded on the *fundamental principle* of that Sermon; and in the Address to the public, which was printed at the head of the Resolutions, for the regulation of that Society, the *Liturgy* was mentioned by *name*, as essential in religious instruction. The principle, which, when applied to the instruction of *children*, had been illustrated in my Sermon by the system of Dr. Bell, was illustrated in the same Sermon, when applied to *adults*, by the practice of the Society for promoting Christian Knowledge. Between the system of Dr. Bell, and the practice of this Society, which is a Society for *Bibles and Prayer Books*,

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with the notion, that the Margaret Professor had so far departed from the principles of a Protestant, as to maintain that the *Bible alone* containeth not all things, which are necessary for *salvation*. It is true, that no one ventured to say so in *positive terms*, especially as I had declared in that very Address, which Dr. Milner then held in his hands, that the Bible was the “*only fountain of religious truth*.” But men scruple not to *insinuate* what they dare not *assert*.

<sup>12</sup> Indeed an honour was conferred on this Sermon, which I believe was without precedent: for at the first public Meeting at Bartlett's Buildings after the Sermon was preached, it was resolved (the Archbishop of Canterbury himself being in the Chair) that the publication of it should not be deferred, as usual, till the time of circulating the Society's packet, but that it should be printed *immediately* on account of its great importance. This resolution gave rise to the five octavo editions of it, which preceded the Society's edition, consisting of five thousand copies. But how greatly soever it may be approved by the *friends of the establishment*, I must of course, and indeed for this *very reason*, expect that it will be assailed by those, who are unwilling, that the *National Religion* should be made the foundation of National Education.

there is the same analogy, as between the system of Mr. Lancaster and the other Society, which is a Society for *Bibles alone*. The application of the principle to this other Society was *implied* however in the Sermon, and not formally *expressed*. But when the Address to the Senate, which contains precisely the *same sentiments* as the sixth section of the Sermon, and several sentences even in the *same words*, exhibited an application of the principle to this Society *by name*, it was *then* discovered, that the general principle, for which I had contended, was equally directed to the Lancasterian System and the Bible Society. It was *then* discovered, that sentiments which were *approved* when supposed only applicable to the former, were matter for reproach when it was found that they applied to the *latter*. And the fundamental principle of the whole Sermon appeared in a *new light*, as soon as the *extent* of it was distinctly perceived. The very men, therefore, who had supported me in its application to the religious instruction of Mr. Lancaster, (among whom I may reckon Dr. Milner himself<sup>13</sup>;) were suddenly converted into zealous *opponents*. Even friendship was sacrificed, and it was determined, that the Author of the Address should be crushed. The result is known; the Speeches made on the occasion are before the public; and I have now presented my defence.

But the analogy of this Society to the Lancasterian System, extends only to its operations *at home*, or where the *Church of England* is established. Its operations *abroad* are not only unobjectionable, but *highly laudable*: and, though I think they have been greatly exaggerated, though I think they have been described in terms, which violate both truth and candour<sup>14</sup>, they are certainly productive of great and unmixed good. The Liturgy of *our Church* has no concern with the distribution of Bibles, where Christianity is professed under a *different form*. Neither duty nor interest require us, in this case to do more than distribute the *Bible*. For *this* purpose I would gladly offer the right hand of fellowship, not only to *Protestants* of every description, but to the members of *all other churches*, dispersed throughout the world. For *this* purpose, we should *all*, as Christians, engage on *equal terms*. Being concerned *alike* with the distribution of the *Scriptures*, being alike desirous of promoting the *general*

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<sup>13</sup> I draw this inference from Dr. Milner's readiness, when I waited on him, to subscribe to the National Society.

<sup>14</sup> See the Appendix.

cause of christianity, we should act on a principle, which *was common to all*. The welfare of the *universal Church* would be promoted, and the welfare of the *Church of England* would be unimpaired. But, when Protestant Churchmen and Protestant Dissenters combine for the distribution of *Bibles at home*, and a Society thus composed *omits the Liturgy*, because the Dissenters could not otherwise partake of it, *such a Society is formed on terms of inequality, and the sacrifice is made on the part of the church.*

## V.

That its dangers will increase in proportion as the Liturgy is disregarded, is not the surmise of a gloomy imagination, but a *fact*, recorded in the annals of our country. The history of religion in the reign of Charles the First will especially supply us with matter for serious reflection. Some time before the Liturgy was *formally abolished*, we may discover in the writings of the English Divines, not only of the puritanical, but even of the royal party, such traces of indifference in this respect, as will assist us in explaining the subsequent events. The very writer, who is quoted by Mr. Vansittart, though a godson of Archbishop Laud, and a declared enemy of the puritans, had a notion of *generalised Protestantism*, which perfectly accords with the notion at present entertained by the advocates of the modern Bible Society. In a passage immediately preceding the sentence, which Mr. Vansittart has quoted from the works of Chillingworth<sup>25</sup>, this celebrated writer explains himself in the following words. "By the *Religion of Protestants* I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the *Articles of the Church of England*, nor the Harmony of Protestant Confessions." Then comes the sentence, that "the Bible only is the Religion of Protestants." The Protestantism therefore of Chillingworth, was not the Protestantism expressed in our Liturgy and Articles, but Protestantism *in the abstract*, that is, abstracted from all *particular* Confessions of Faith, and among the rest, as he expressly declares, from that, which is adopted by the *Church of England*. Indeed it is well known that

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<sup>25</sup> Mr. Vansittart has not mentioned in *what part* of his works the sentence is contained, but it may be seen on turning to page 290 of the folio edition of 1704.

Chillingworth had *objections* to our Liturgy and Articles<sup>16</sup>, though he was introduced, in two of the late speeches, as a *companion* for Latimer and Ridley, who were Cranmer's chief assistants in *composing* the Liturgy and Articles<sup>17</sup>. But though Chillingworth, as appears from the preceding extract, rejected from his general notion of Protestantism the *particular* Creeds which he mentions by name, he could not refuse to admit, that *some* Consequences must be deduced from the Bible as Articles of Faith. For he adds, a few lines afterwards, that Protestants receive nothing as matter of faith and religion, "besides *It* (namely the Bible) and the plain *irrefragable and indubitable* Consequences of it." But Protestants of *every* description, however various and even *opposite* in their opinions, claim severally for themselves the honour of deducing from the Bible "irrefragable and indubitable consequences." The doctrine of conditional salvation is an "indubitable consequence" to the Arminian; the doctrine of absolute decrees an "indubitable consequence" to the Calvinist. The doctrines of the Trinity, the Atonement, and the Sacraments, which the Church of England considers as "indubitable consequences" of the Bible, would *not* be so, if the Unitarians and the Quakers were right in the consequences which *they* deduce from the Bible. But the consequences, which *they* deduce appear "indubitable" to *them*: and since they appeal as well as ourselves to the *Bible alone*, we cannot according to Chillingworth's own definition refuse them the title of *Protestants*. Now the notion of *generalised* Protestantism, which admits of no reference to any *particular* Creed, was well adapted to prepare the minds of men in the reign of Charles the First, for the subsequent abolition of the English Liturgy<sup>18</sup>. And if this system of generalised Protestantism, which is likewise maintained by Mr. Lancaster, continues to be maintained in the practice of the

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<sup>16</sup> See the article Chillingworth in the Biographia Britannica Note (K).

<sup>17</sup> Nor is this the *only* difference between them. Latimer and Ridley, who were born more than an hundred years before Chillingworth, were educated in the Church of Rome, and became Protestants. Chillingworth was educated in the Church of England, and went over to the Church of Rome. And though he became a *Protestant* again, he became, as we see, a *generalised* Protestant.

<sup>18</sup> The celebrated work of Chillingworth, entitled, "The religion of Protestants a safe way to Salvation," which he wrote after his return from Popery, was first published in 1637. It was highly esteemed, as a controversial work *against the Catholics*, and was universally read as soon as published. But it served the cause of the Puritans as much as the cause of the *Church*; inasmuch as the Protestantism, which it defends, is *generalised* Protestantism, according to the system of Mr. Lancaster, and the modern Bible Society.

modern Bible Society, and in the vindications of its advocates, we may apprehend the same effect from the operation of the same cause. Men become so enamoured of the Protestant in the *abstract*, that they abstract themselves from the Protestantism *by law established*.

If we proceed in our inquiries, and examine the several steps, which intervened between the introduction of this notion of generalised Protestantism, and the abolition of the Liturgy altogether, we shall find additional matter for serious reflexion at the present period. The party comprehended under the name of Puritans, which was daily increasing in numbers and power, were secretly attached, as well to the *discipline*, as to the *doctrine* of Calvin, though they continued to affect a regard for the Liturgy, till their plans were ripe for execution. But, as soon as Laud, archbishop of Canterbury, and Wentworth, Earl of Strafford, were committed to the Tower, the Long Parliament began to concert measures for its total abolition. The first step was taken by the upper House in March 1640-1, when a *Committee for religion* was appointed, consisting of *ten* spiritual, but of *twenty* temporal Lords, with power to call to their assistance such Divines as they approved. Having debated on the subject of the *five Points*, and condemned the *Arminian* exposition, the Committee proceeded to a reformation of the *Liturgy*: but after various debates, which continued nearly two months, the Committee broke up without coming to a decision<sup>19</sup>. A measure, adopted about the same time by the House of Commons, was more effectual, because it went on so broad a basis, that the object in contemplation was not immediately perceived. The puritanical party in that House, under the pretence of removing the anxiety of the episcopal party, who saw dangers to the church arising from every quarter, proposed the following oath, which was called the Protestation. “ I. A. B. do in the presence of  
 “ Almighty God, promise, vow, and protest, to maintain  
 “ and defend, as far as lawfully I may, with my life, power,  
 “ and estate, the true reformed Protestant religion, expressed  
 “ in the doctrine of the Church of England, against all Po-  
 “ pery, and Popish innovation within this realm, contrary  
 “ to the said doctrine; and according to the duty of mine al-  
 “ legiance, I will maintain, and defend his Majesty’s royal

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<sup>19</sup> Collier’s Ecclesiastical History, Vol. II. p. 799.

“ person, honour, and estate <sup>20</sup>.” The episcopal party, not aware of the *generalising* system of the Puritans, and supposing that the words “ Protestant Religion expressed in *the doctrine of the Church of England*,” meant the Protestant Religion expressed in *the Liturgy*, that is, according to the doctrine and discipline of the Church of England, *as by law established*, very readily concurred in this oath of Protestation. But they soon discovered, that the *secret* object of the Protestation, was to *abolish*, instead of *supporting* the Liturgy, which the Puritans now called the Service Book. For on the 13th day of the same month, when petitions were presented to the House of Commons by the two Universities in favour of the Church Establishment, and the episcopal party appealed to the late Protestation in support of those petitions, the majority of the House, which consisted of Puritans, came immediately to the resolution, that the words in question, “ are not to be extended to the maintaining of *any form of worship*, discipline, or government, nor of rites and ceremonies <sup>21</sup>.”

Within a few months after this resolution a bill passed both Houses to exclude Bishops from a seat in Parliament <sup>22</sup> : and the King was at length compelled to give his assent. The Liturgy, having fallen into *discredit*, began now to be laid aside, though the use of it was continued by the Episcopalians as the only means of prolonging the existence of the still established church. Nor were the Puritans themselves less aware of its importance. They determined therefore to take the earliest opportunity of preventing the use of it altogether. When the civil war had broken out, and the power of the Convocation was at an end, the Parliament resolved to appoint in its stead an *Assembly of Divines* composed of members better suited to its purpose <sup>23</sup>. This new Assembly of *Divines* was not composed entirely of *spiritual* persons, for some of the most zealous members, both of the upper and lower house, are placed at the head of the list ; and scattered among the names of its inferior members are those of three

<sup>20</sup> The whole of the *Protestation*, which contains also other matter, may be seen in Rushworth's Historical Collections, P. III. p. 241. It was proposed and taken on May 3, 1641.

<sup>21</sup> The whole Resolution is given in Rushworth's Historical Collections, Part III. p. 273.

<sup>22</sup> This Bill is given at length in Scobel's Collection of Acts, p. 21.

<sup>23</sup> The ordinance for this Assembly is given in Scobel's Collection, p. 42-44. It is dated 12 June, 1643. The names of the persons appointed are all enumerated in this ordinance.

Prelates, the Primate of Ireland, with the Bishops of Exeter and Bristol. The Assembly soon adopted a set of Resolutions (presented to parliament in the form of a Petition) of which the eighth was, that "*the whole body and practice of Popery, may be totally abolished*<sup>24</sup>." Now by the expression "body and practice of Popery," they could only mean the doctrine and discipline of the *Church of England*, which was still established by law, and was alone therefore "the body and practice" which could be *abolished*. Indeed the terms *Liturgy* and *Popery* were among the Puritans *synonymous*: and at the very time they were destroying the *Church of England*, they invariably pretended, that their measures were directed against the church of *Rome*.

At length on the 26th of August, 1645, the Lords and Commons assembled in parliament, repealed, at the suggestion of this Assembly, the Acts which had been passed in the reigns of Edward and Elizabeth, in *support* of the Liturgy, and enacted, that it be no longer used in any place of public worship<sup>25</sup>. The reasons alleged by the Assembly of Divines, are given in the Preface to the Directory, which they substituted for the Book of Common Prayer<sup>26</sup>. They allege that "the Liurgy used in the Church of England, notwithstanding all the pains and religious intentions of the compilers of it, hath proved an offence not only to many of the Godly at home, but also to the reformed churches abroad:—that the Prelates and their faction have laboured to raise the estimation of it to such a height, &c.—that the Papists made their advantage this way, boasted that the Common Prayer came up to a compliance with a great part of their service, &c." Thereupon they declare that they have agreed to set aside the Common Prayer, "not from any love to novelty, or intention to disparage our first Reformers,—but that we may in some measure answer the gracious providence of God, which at this time calleth upon us for *further* Reformation." But the Liturgy, though the use of it was prohibited in public, continued to be used in private houses by the friends of the established church, whose numbers were still considerable<sup>27</sup>. The

<sup>24</sup> Rushworth's Collection, Part III. Vol. II. p. 345.

<sup>25</sup> See Scobel's Collection, p. 75, 76.

<sup>26</sup> The Directory, so called from its containing *directions* in regard to the forms of public worship, is printed in Scobel's Collection, p. 77-92.

<sup>27</sup> Before the Liturgy was abolished, petitions had been presented to Parliament from various counties in favour of the established church: and though

Puritans therefore, who now governed in Parliament, well knowing that the use of the Liturgy, even *in private*, would keep alive that regard for the Church, which they wished to extirpate, obtained an Ordinance in the following month of August, by which the use of the Liturgy was prohibited "*in any private place or family*," under the penalty of five pounds for the first offence, ten for the second, and a year's imprisonment for the third<sup>28</sup>.

No sooner was the Liturgy thus finally abolished, than a dispute arose between the Presbyterians and the Independents, the latter of whom *dissented* from the *newly established* church, and were called therefore, in their controversies with the former, the Dissenting Brethren<sup>29</sup>. The *Liturgy*, which is a system both of doctrine and discipline, having been exchanged for the *Directory*, which relates more to the latter, the Independents, who would suffer no controul, either in the one, or in the other, applied the same terms to the Directory, which the Presbyterians had applied to the Liturgy. The *new churchmen* in vain attempted to resist the *new dissenters*, by refusing that toleration, which men of every religion may justly claim. "Beware, lest out of cowardice ye *tolerate* what God would *not* have tolerated," said one of their preachers in his Sermon before the Commons. "Take heed of *Toleration*," said another in his Sermon before the Lords, "For God's sake, my Lords, let us not leave a *Reformation*, which may need a *Toleration*<sup>30</sup>." But the *intolerance* of the Presbyterians found a counterpoise in the *power of the army*, which was thrown into the scale of the Independents. In this manner was *discipline* set afloat, as doctrine had been before: and public worship in the churches of this kingdom was regulated by the discretion or caprice of the officiating minister. Hence the number of religious sects, which arose about that period, exceeded all that are recorded in the catalogues of Irenæus, Epiphanius, and Augustine. One of the celebrated preachers

the means of procuring signatures to petitions at *that* time are not to be compared with the present means of procuring them, the petitions in favour of the established church were signed by nearly *fifty thousand*. See Collier's Ecclesiastical History, Vol. II. p. 822.

<sup>28</sup> See Scobel's Collection, p. 97.

<sup>29</sup> In 1648, a book was published in London called, "Papers and Answers of the Dissenting Brethren and the Committee of the Assembly of Divines."

<sup>30</sup> These Sermons were preached, the one on March 25th, the other on April 29, 1646. More extracts of the same kind may be seen in Ch. V. of the work called, "A Century of Presbyterian Preachers."

of *that time*, said in a Sermon before the Parliament, "There is such a numerous increase of *errors and heresies*, that I blush to repeat what some have affirmed, namely, that there are no less than *an hundred and fourscore* several heresies, propagated and spread in the neighbouring city, and many of such a nature, that I may truly say in Calvin's language, the errors and innovations, under which they groaned of *late years*, were but tolerable trifles, children's play, compared with these damnable doctrines of devils <sup>31</sup>." Bishop Beveridge in his Sermon on the Excellency and usefulness of the Common Prayer, (a Sermon which should be read by every member of the Bible Society) says likewise in reference to that age, and to the abolition of the Liturgy, "People being deprived of that, whereby they should have been edified, were immediately tossed to and fro with every wind of doctrine, until at length many of them fell into the most pernicious and damnable heresies, that were ever heard of in the Church. Yea *together with the Liturgy* they laid aside all distinction between sacred and common things, by which means the whole nation was in danger of being spread with profaneness and irreligion <sup>32</sup>."—Yet the very men, who are described in these extracts, had the Bible in *constant use*: the sectaries of that age were ready with a text of scripture for *every occurrence*, whether trivial or important. With the Bible in their mouths, they overturned both the altar and the throne. But they had the *Bible alone*, or unaccompanied with the *Liturgy*: they *expounded*, every man from his own ca-

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<sup>31</sup> See Mr. Case's Thanksgiving Sermon for the taking of Chester.—Also in the year 1646, (which was several years after the Liturgy *began* to be neglected, and *one* year after the *total* abolition of it) Mr. Edwards, a Calvinistic Clergyman, published a book containing many curious facts, under the title of "*Gangræna*, or a catalogue and discovery of many of the errors, heresies, blasphemies, and pernicious practices of the Sectaries of this time, vented and acted in England these four last years." I would particularly recommend a perusal of this book to those gentlemen who now contend for the distribution of the *Bible alone*. Even the *Imprimatur* of this Book is a curious document; it runs thus, "Reader, that thou mayest discern the mischief of Ecclesiastical Anarchy, the monstrousness of the much affected *Toleration*, and be warned to be wise to sobriety, and fear and suspect the pretended *New Lights*, I approve that this Treatise discovering the Gangrene of so many *strange Opinions*, should be imprinted."

<sup>32</sup> I take this opportunity of reminding the advocates of the Bible Society, that by their *own* acknowledgement, the Bible is capable of perversion, or they would not be perpetually boasting, that they give it without note or comment.

*price* : and the sectaries became as *numerous*, as the interpretations of the Bible were *various*.

The tender page with horny fists was gall'd,  
 And he was *gifted* most, that loudest bawl'd.  
 The *Spirit* gave the doctoral degree,  
 And every member of a company }  
 Was of his *Trade* and of his *Bible* free.  
*Plain* truths enough for *needful* use they found,  
 But men would still be itching to *expound*.  
 Each was ambitious of the obscurest place,  
 No measure ta'en from *knowledge*, all from *grace*.  
 Study and pains were now no more their care,  
*Texts* were explained by *fasting* and by *prayer*.  
 This was the fruit the *private* spirit brought,  
 Occasioned by *great zeal*, and *little thought*.  
 While crowds *unearned*, with rude devotion warm,  
 About the sacred viands buz and swarm.  
 The *fly-blown text* creates a crawling brood,  
 And turns to maggots what was meant for food.  
 A thousand daily *sects* rise up and die,  
 A thousand more the perished race supply.  
 So all the use we make of Heaven's discover'd will,  
 Is not to have it, or to use it ill <sup>33</sup>.

## VI.

I HAVE thus shewn, as well from history as from argument, that the Liturgy is essential to the welfare of the established church ; and that in proportion, as the former is disregarded, in the same proportion the latter must be endangered. I have been the more diffuse on this subject, because among all the writers, who have engaged in the controversy

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<sup>33</sup>. Dryden's *Religio Laici*. Ver 405-424.—By way of contrast, not only with Bishop Beveridge, but even with the Calvinistic Divines above quoted, I will add a passage from Dr. Milner's Speech, which he introduced almost immediately after his censure of my position, that the Liturgy should accompany the Bible. " It is my firm belief, that, if Dissenters of all denominations, by no means excluding Roman Catholics, or the members of our own communion, did but read and study their Bibles more constantly, and with more devout care and application, and with more of a direct view to improve the heart and correct the practice, *Christians of every denomination, without exception*, would approach much nearer to one another than they now do, *would actually coincide, or nearly so, in most essentials, &c.*" Surely, Dr. Milner, with his knowledge of ecclesiastical history, a knowledge, which he himself proclaimed in his own speech, could not be ignorant, that even in the *essentials* of Christianity, very different conclusions have been drawn from the Bible, and by men, of whom it would be very unjust to say, that they had not studied it *devoutly*. There is, however, one method of producing *uniformity* of sentiment among those, to whom Bibles are distributed, even if they receive not the Prayer Book, and that is, by the addition of *Tracts*. If for instance, they who withhold the Liturgy, accompany the Bible with Calvinistic Tracts, the Bible in *such* company, will be *uniform* in the production of Calvinism.

about the modern Bible Society, I do not perceive that any one, except myself, has pointed out the danger arising to the established church, from the practice of neglecting to give the *Prayer Book* with the Bible <sup>34</sup>. I have read again what was

<sup>34</sup> The passage in my *Sermon* at St. Paul's, relative to this subject, has been already quoted in the fourth section of this pamphlet, and the Address to the Senate contains precisely the same sentiments. Having stated the time of foundation and other circumstances relative as well to the *ancient* as to the *modern* Bible Society, I proceeded as follows :

"The two Societies agree in the very laudable object of distributing Bibles both at home and abroad, though the number of Bibles distributed by the latter, especially abroad, greatly exceeds the number distributed by the former. For not only are the funds of the latter much superior to those of the former, but those funds are employed in the distribution of Bibles *only*, whereas the funds of the former are employed partly on Bibles, partly on Prayer-Books, and partly on Religious Tracts, which are in unison with the doctrine and discipline of the Established Church.

"From this short statement it appears, that the former, or the *ancient* Society, is not only a *Bible Society*, but likewise (what the other is *not*) a *Church-of-England Society*. With the former it is an invariable rule, in promoting Christian Knowledge, to keep in view the Doctrines, which the members of the Society believe and maintain. Especially where the Church of England is established, they consider it as *their* duty to promote Christianity, not under any form, but under that particular form, which, above every other, they are pledged to support, which alone is the *tenure* of ecclesiastical and even of civil preferment. In conformity with that rule, the Society for promoting Christian Knowledge (the *ancient* Bible Society) distributes, in its home circulation, as well the *Liturgy* as the Bible : for though in the spirit of true Protestantism it acknowledges the Bible as the only *fountain* of religious truth, yet it knows, from the experience of all ages, that the waters of that fountain will be clear or turbid, according to the channel into which they are drawn. And as the members of the Society believe (though without reproach to those whose belief is different) that the doctrines of the *Liturgy* are *correctly* derived from the Bible, they consider it as their indispensable duty, to unite the one with the other. Indeed uniformity of doctrine can never be produced without an adherence to this rule : for every Christian party either finds, or *supposes* that it finds, its peculiar doctrines in the Bible. But this salutary rule, so necessary to promote uniformity, so desirable therefore by every true Churchman, *cannot* be observed by the *modern* Bible Society : for such a rule would not only be contrary to its present avowed object, but absolutely inadmissible from the very *Constitution* of the Society."

I am aware indeed, that the Christian Observer (under the head of Religious Intelligence for December 1811) has informed his readers that a Noble Earl, to whom I sent the Address, has confuted it in the following single sentence. "After all you have said, I am wholly unable to see, how the most extensive circulation of the Bible, can possibly injure the Church of England." I admit, that the Noble Earl did write to me a Letter containing this sentence. But it cannot be a *confutation* of my Address, for this plain reason, that it is no *contradiction* of it. The very Address, of which it is here called a confutation, *recommends* the circulation of the Bible : for it describes that circulation as a "very laudable object." The very Address, therefore, which is thus represented by the Christian Observer, and indeed by other advocates of the modern Society, as *inimical* to the circulation of the Scriptures, is itself a proof of its being *friendly* to that circulation. I am equally with the Noble Earl, and the whole army of my opponents, who are accustomed to say the very same thing, unable to comprehend how "the most extensive circulation of the Bible can possi-

written by the two principal combatants, Dr. Wordsworth and Mr. Dealtry, and I do not find any *allusion* to this danger, though the more I consider it, the more I am convinced of its magnitude. It is true, that the question was agitated whether *religious tracts* should accompany the Bible. But *this* is a question, of very inferior moment to the question, whether the *Liturgy* shall accompany the Bible. The *Liturgy* is the *Criterion* of the Churchman. The *Liturgy*, by the law of the land, is the *Test* by which Churchmanship is tried. Whoever rejects the *Liturgy*, ceases to be a *Churchman*. But in respect to Tracts, every man may exercise his own judgement, not only in respect to the *choice* of them, but in respect to the question, whether he shall omit them altogether. The *primary* duty of a Churchman is to provide the poor with *Bibles and Prayer Books*: the providing them with *Tracts* is only a secondary consideration. No harm can be done by giving the *Prayer Book* with the Bible: *much* harm may be done by giving *Tracts* with the Bible. On the other hand, much *good* may be done by the addition of Tracts, if they are *properly* chosen: and I believe there is no collection of Tracts, which upon the whole is more entitled to the approbation of the true Churchman, than the twelve volumes published by the Society for promoting Christian Knowledge<sup>35</sup>.

“bly injure the Church of England.” The point, on which I am at *issue* with them is, whether the Church of England may not possibly be injured by an EXTENSIVE OMISSION OF THE LITURGY.

<sup>35</sup> This Collection is arranged under the following heads; Tracts on the Holy Scriptures, on public and private Devotion, on the Catechism, on Confirmation, on Baptism, on the Holy Communion, on Christian doctrine and practice, on particular duties, against common vices, on the education and instruction of children and families, against Popery, against Enthusiasm.—Tracts against *Enthusiasm* are particularly useful in the present age, whatever opinion may be formed of this, or that particular Tract. By Enthusiasm is not meant a well-tempered religious zeal, without which no Clergyman can be extensively useful. In religion we should have *zeal*, and also *moderation*: we must only endeavour (said Sir Richard Steele) to keep fire out of the one and frost out of the other. The advocates of the Bible Society, who certainly avoid the extreme of *frost*, prefer the Tracts against Popery, which are very excellent, and very useful, though not the *only* Tracts, of which we stand in need. But there is a *peculiar advantage* in quoting the Tracts against Popery, an advantage indeed of a *two-fold* nature. For since the Church of Rome admits Tradition to be *one* source of authority, and the Bible *another* source, every true Protestant, when arguing with a *Catholic*, must contend for the *Bible alone*. And as the *very nature* of the controversy between Catholics and Protestants excludes all consideration of the *Liturgy*, the Tracts against Popery by our most distinguished Divines, will supply passages in abundance; where mention is made of the *Bible alone*, and no mention is made of the *Liturgy*. Hence the practice of the modern Bible Society is apparently justified by such distinguished names as Tillotson,

But let us return to the Liturgy, and take a review of the several very interesting facts recorded in the preceding section, which deserve the more attention, as they have a striking similarity to the events *now* passing before us. We have seen, that in the first place was introduced a system of *generalised* Protestantism, of Protestantism *in the abstract*, or of Protestantism *abstracted* from all peculiar creeds. This soon became the favourite system of the Independents. And we know, that it is a favourite system with the present advocates of the Bible Society; for they soar into the regions of high Protestantism, till the *Church of England* entirely disappears. Of the generalizing system we have seen another instance in the famous *Protestation*, which the Puritans proposed to the Episcopalians: for while the latter *supposed*, that the members of the House of Commons were protesting in *favour* of the Liturgy, the former, though using the *same words*, were protesting *against* it. An error, which bears some resemblance to it, is very prevalent in the modern Society, where we find protestations so very comprehensive, as *not* to comprehend the Liturgy. When the *Assembly of Divines* was instituted for the express purpose of advancing the cause of religion, it was honoured with the names of *three Bishops*, and two *Heads of Houses* in Cambridge<sup>36</sup>. These things are worthy of notice, because it has been said, that the modern Society can never be injurious to the Church, because several Bishops and Heads of Houses have joined it. Further, the *Assembly of Divines*, when they had formed the resolution of abolishing the *Liturgy*, presented a petition to Parliament, to abolish "the body and practice of *Popery*." At present also a Professor of Divinity is accused of *Popery*,

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and Secker. But would Tillotson and Secker in a controversy with *Dissenters*, have approved the *distribution* of the Bible alone? Would *they*, would especially the latter, who wrote *Lectures on the Church Catechism*, have justified the neglect of giving the Prayer Book with the Bible? We have already seen what Bishop Beveridge, who was a *contemporary* of Tillotson, thought on this subject. And Tillotson himself, though bred among the Puritans, must from his *own* knowledge of the mischiefs which arose from the neglect of the Liturgy, have been induced to abstain from *recommending* that neglect. He well knew, that the grand distinction between Protestant *Churchmen* and Protestant *Dissenters* lies in the adoption or rejection of the Liturgy. He knew also, that the overthrow of the Church, of which he was a witness, proceeded not from Popish, but Protestant Dissenters.

<sup>36</sup> I must not, however, neglect to mention, that the *Margaret Professor* was a member of this Assembly.—The names of the members are all given in the *Ordnance* for its appointment, printed in Scobel's Collection, p. 42. It is remarkable, that no Heads of Houses, and no Professors at *Oxford*, were enrolled in this *Assembly of Divines*.

because he pleads for the *Liturgy*. The *Assembly of Divines*, even when they *set aside* the *Liturgy*, declared they had no intention to *disparage our first Reformers*, of whom they speak in terms of the greatest respect. In like manner, the advocates of the *modern Society* profess *enthusiastic* regard for our Reformers, though they think it unnecessary to distribute the work, which those Reformers *composed*. The *Assembly of Divines* declared, that “the providence of God called on them for *further* Reformation. Whether the *modern Society* will lead to *further* Reformation, is now the subject of inquiry. But there was another feature in the *Assembly of Divines*, which we may distinctly perceive in the *modern Society*. It consisted chiefly of Calvinists: and the Calvinistic Clergy of the Church of England are generally members of the *modern Society*. Now a man, who adopts the doctrines of Calvin, cannot be *zealously* attached to our English *Liturgy*. A Calvinist may in *many respects* have a great regard for it: but he cannot have *much pain* in parting with it, as it abounds with passages so decisive of *conditional* salvation, that no ingenuity can torture them into the language of *absolute* decrees<sup>37</sup>. Indeed we know that the English *Liturgy* was so offensive to the Calvinists of Scotland, that the very attempt to introduce it in that country produced an insurrection, which ended with the solemn League and Covenant, to which the English Calvinists acceded. And this very *Assembly of Divines* declared in the Preface to the Directory, that “the *Liturgy* used in the Church of England, notwithstanding all the pains and religious intentions of the compilers of it, hath proved an *offence*, not only to many of the *Godly* at home, but also to the *reformed churches abroad*.” Now the foreign churches, which go by the name of “*reformed churches*,” are *Calvinistic*, the others being called *Lutheran*: and the persons, to whom the term “*Godly*” is applied, whether in ancient or in modern times, are easily understood.

Lastly, let us remember, that the language holden by the Calvinists in the reign of Charles the First exactly corre-

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37 When our *Liturgy* teaches us to pray, that the rest of our life may be pure and holy so that we may come to eternal joy;—that the ministers of Christ may so prepare the way, that we may be found *acceptable* in his sight;—that we may so pass through things temporal as *finally* to lose not the things eternal;—that we may so faithfully serve him in this life, that we *fail not finally* to attain his heavenly promises; such and similar expressions it is *impossible* to reconcile with Calvin's doctrine of salvation, which entirely *excludes* conditionality.

sponds with the language now held by many of the advocates of the modern Society. For a more intolerant and more persecuting spirit was never witnessed, than is frequently displayed in their writings and speeches, as sufficiently appears from the examples only, which are quoted in this Inquiry. The only difference is in favour of the *ancient* orators, who had the candour to declare their meaning, and to exclaim without reserve, "*Take heed of Toleration.*"

Should it here be asked, whether arguing from analogy, and the experience of past ages, I am apprehensive, that the same measure which was finally adopted by the Assembly of Divines, will be adopted in the present age, and that a *direct* attempt will be made to abolish the Liturgy by a formal appeal to the Legislature, I would answer that I do *not* suspect it. But I am not without apprehensions, that something *similar* will be attempted. We know, that the *Liturgy*, by the laws of this country, is the *Test* of the Churchman; and, that a repeal of the *Test Act* is a thing, which has been already attempted, and is certainly not abandoned. Since therefore the *indirect* mode is the most practicable, we have the most reason to apprehend it. And here let me ask every cool and impartial observer, whether any thing can be better calculated to prepare the way for a repeal of the *Test Act*, than the rapid progress of the modern Bible Society. In proportion as the Liturgy is disregarded, in the same proportion must the *Test*, which in other words is the *Liturgy itself*, appear unimportant. Indeed, if the Liturgy is of so little consequence, as is now represented, the *Church Establishment* cannot be worth retaining, for it is the *Liturgy*, with its rubrics, which *constitutes* the service of the Church. That the *Dissenters* should unite under the banners of this modern Society is not a matter of surprise. And, if they unite under its banners for the very *purpose* of obtaining a repeal of the *Test Act*, no one has a right to blame them. It is their *interest* to do so, and, if Churchmen *encourage* them, the Dissenters themselves are free from reproach. But beside the Dissenters, it is well known, that a considerable body of *Churchmen* are friends to a repeal of the *Test Act*. And, if they consider the progress of this Bible Society, as affording the means of *obtaining* their favourite object, they have a two-fold advantage in view, one of which is the removal of a restriction, which they consider (whether truly or not) as impolitic and unjust.

That there are Churchmen and Statesmen, who are not only desirous that the *Test Act* should be repealed, but con-

sider the present progress of the British and Foreign Bible Society, as the most *effectual means* of obtaining that repeal, can hardly admit a doubt. The speech of Mr. Whitbread, at the late meeting at Bedford for the formation of an Auxiliary Society, is so decisive on this subject, that further evidence is superfluous. After dwelling with pleasure on the advantages of having the *Bible alone*, he said, "he firmly hoped and believed, that in a time *much shorter than could have been anticipated*, Christians will maintain their christian character and profession, without regarding the *points of difference* which subsisted among them. The barrier *from this time* might be considered as *broken down*; and it should be his endeavour, to demolish and prevent the *vestige* of it from being left<sup>38</sup>." Now the barrier between Churchmen and Dissenters, the barrier interposed by the *law of the land*, is the Test Act. What therefore can we conclude, when it is said, that not a *vestige of this barrier* shall remain, than, that a repeal of the Test Act is in contemplation? And the progress *already* made toward the effecting of this purpose, by the rapid advance of the Bible Society (to which we have had nothing similar, since Peter the Hermit went preaching the Crusade) was viewed, in such a light, that this barrier *even then* was represented as "*broken down*." And, if it was broken down by the Auxiliary Society at Bedford, what further havoc must have been made on this barrier by the Auxiliary Societies, now established at Colchester, at Ipswich, at Huntingdon, and in the *University of Cambridge*!

I know indeed, that there are *other* Statesmen not inferior in talent to Mr. Whitbread, who espouse this Society with equal zeal; and yet, when the repeal of the Test Act is proposed (as Mr. Whitbread intimates, and which the Dissenters are really *encouraged* to attempt) will think it their duty to *oppose* that repeal. And, as no man would *designedly* encourage what must tend to *facilitate* a measure, which he *disapproves*, we must conclude, that every Statesman, who is desirous of *retaining* the Test Act, and yet promotes the progress of this Society, promotes it without apprehending the injurious effects, to which, if the arguments already used have any validity, it must ultimately lead. I sincerely la-

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<sup>38</sup> I have copied this passage from Mr. Whitbread's Speech, as printed in the Cambridge Chronicle of December 27, 1811; and, as it was inserted by order of the Bedford Committee, the Speech so printed may be considered as an official document.

ment, that I have the misfortune to differ upon this subject with men of such distinguished abilities, and such acknowledged integrity, that this difference alone is sufficient to excite a distrust of my own opinion. But I have considered the subject in all its bearings, and perhaps with more attention, than can possibly be bestowed on it by men in high situations. It is of all subjects, on which I ever undertook to write, the most intricate and perplexed. And, though at various times I have instituted inquiries, which demanded close reasoning and profound thought, I never entered on a subject, which required so *much* penetration, as the present. It is a subject of so extraordinary a nature, that, while orators, whose wisdom never goes beyond the surface, feel competent to decide, there are points in it, which may elude the discernment of the most sagacious and profound. Nor is it difficult to assign the reason.

There is nothing, which so prevents men from seeing the danger of an object, as, when in the *pursuit* of that object they are animated by *religious zeal*. With the prospect of extending the *universal church*, men find it difficult to contract their views within the limits of a *single church*. With the prospect of promulgating the Gospel to *distant regions*, where its light had never shone, they view, through a glass inverted, the danger *at home*. And to the danger, thus diminished, they are ready to close their eyes, if the *removal* of that danger obscures the glory of the prospect — But if I have succeeded in presenting that danger in its *true light*, and its *natural magnitude*, we have then sufficient guarantee, that it will be averted as zealously, as it has been inadvertently promoted.

If I have *succeeded* in presenting that danger in its true light and its natural magnitude, we may *then* also be assured, that every *other Churchman*, who is swayed by *religious motives*, will be ready to *apply* the remedy, which shall appear most conducive to its removal. Their regard for the *general good* will outweigh the private feelings, which accompany the acknowledgement of a mistake. They will recollect that the wisest and best of men are liable to error; that they are *especially* liable in the great and important concerns of religion; and that there is *no* subject, in which from its extreme intricacy, men are so liable to error, as in the present. We have further assurance in the repeated declarations of distinguished Churchmen, who have often declared, that they never would encourage the Society, if they perceived any danger, and who are pledged therefore to

seek a remedy, when they *do* perceive it. And those respectable Bishops, who have honoured the Society with their patronage and support, to whom no man of common sense would ascribe dishonourable motives, since the higher our rank the more deeply are we involved in considerations as well of interest, as of duty, those respectable Bishops, who as constituted guardians of the church, are more than *other* men responsible for every act, which may *endanger* it, will, I am confident, examine with care and impartiality, the arguments which are used in this Inquiry, and, if finally they are of opinion, that danger *exists*, will suffer neither time to be lost, nor labour to be spared, in the application of a remedy. Nor is the responsibility *much* less than those, who preside in the two Universities: for if the Society is attended with *evil*, it receives a ten-fold augmentation, by being fixed in a seat of education. If an evil is great when only *local*, what must it be, when established in a place, where the youth of this kingdom will be *taught to embrace it*, and to *disseminate* that evil throughout the British dominions?

## VII.

HAVING explained what I apprehend to be the *chief danger* of the modern Bible Society, I ought not to close the Inquiry, without considering what *remedies* may be applied. But before we consider what *may* be applied, let us consider what *may not* be applied, because the question will be thus reduced to a narrower compass, and more easily brought to a point.

If the Church is in danger from this Society, the most effectual remedy, in the opinion of its *advocates*, is that Churchmen in general should become members of it, and thus obtain a preponderance over the Dissenting Interest. On this account Mr. Vansittart, in his Letter above quoted, hopes that the time is not far distant, when the Society will be patronised by the whole episcopal bench. "This (says Mr. Vansittart) "would appear to me the most effectual remedy for any supposed danger from the *dissenting influence* in the Bible Society?"—But is it not owing to the *dissenting influence*, that, when the Society distributes Bibles at home, those Bibles are not accompanied with *Prayer Books*? Are not *Prayer Books omitted* for this very reason, that it is a *joint concern* between Churchmen and

Dissenters? A religious Society, consisting of *Churchmen*, has nothing to prevent it from distributing both Bibles and Prayer Books. But as soon as the *dissenting influence* is mixed with the *Church influence*, the distribution of the Prayer Book by a Society so composed is at once *prevented*. Even therefore, if all the Bishops and all the Clergy in England and Wales became members of the Society, it would still remain a Society for *Bibles alone*. No preponderance whatever, on the part of the Church, could alter the *constitution* of the Society. The evil consequences therefore of neglecting to give the Prayer Book with the Bible, instead of being *diminished* by an accession of Churchmen, are really *increased* by it. For every addition of Churchmen is an addition of *contributors* to the evil.

If it be said, that Churchmen, who become members of this Society, are not restricted in their *individual* capacity to the distribution of the *Bible alone*, I answer, that the very circumstance of their joining this Society, though it does not actually *prevent* their procuring Prayer Books elsewhere, has a *natural and necessary tendency*, to diminish in the opinion of Churchmen themselves, both the *importance* of the Liturgy, and the consequent frequency of its *distribution*. As this *tendency* of the Society is very important in its effects, and yet in general is not perceived, it will be worth our while to analyse, and examine it in its several relations. I would not insist on the *additional difficulty*, to which men are exposed, when the Bibles and Prayer Books, which they distribute to the poor, must be sought in *two* Repositories instead of *one*, because this additional difficulty *might* be overcome by a proportional increase of zeal for the Book of Common Prayer. But the misfortune is, that as the difficulty *increases*, the inclination to remove it *diminishes*. When men are accustomed to procure Bibles from a Society, which furnishes at the same time the Prayer Book, they acquire the *habit* of associating the one with the other. But a habit of a contrary description is acquired by belonging to a Society, which furnishes the *Bible alone*. This habit occasions a *forgetfulness* of the Liturgy, with a consequent *indifference* to it. And this indifference is increased by a co-operation with those, who not only *omit* the Liturgy, but *reject it altogether*. Nor is mere *indifference* to the Liturgy the sole effect of this Society. Men are always inclined to *justify* the conduct of the Society, of which they are members; for in so doing they justify *themselves*. Hence it is, that the *fundamental law* of this Society, the distributing the

*Bible alone*, becomes even among *Churchmen*, in the first place a matter of *excuse*, and gradually a matter of *approbation*, till at length the apology must be made by those, who *contend* for its union with the *Liturgy*. Such is the consequence of this boasted union between *Churchmen* and *Dissenters*. When men of *different* religious principles are accustomed to act in *concert*, and to act on the principle of *one* party, that principle not only becomes the leading principle of the *whole body*, but gradually *approves* itself to the whole body. When *Churchmen*, who *have* a *Liturgy*, and *Dissenters* who have *none*, agree in forming a *Society*, which by its constitution *excludes* the distribution of the *Liturgy*, the *whole* *Society* conforms to the principle of the *Dissenters*. For, though there is a principle, which is common to them all as *Christians*, namely, the distribution of the *Bible*, yet the principle, which is peculiar to the *Churchman*, is wholly *disregarded*. Hence arises that notion of *generalised* Protestantism, which has been lately the theme of admiration : and because the *Bible only* is the religion of the *Protestant*, they disregard all *distinctions*, which separate *one* class of Protestants from *another*. In this manner do *Churchmen* become advocates of a principle, which, *if they had never belonged to this Bible Society*, they would probably have *condemned*.

In the preceding paragraph I have estimated the *tendency* of this *Bible Society* to produce an indifference to the *Liturgy*, among *Churchmen* in *general* : and I have shewn, that the bare *connexion* with it is sufficient to produce the effect, even when unassisted by the operation of *other* causes. I have taken nothing for granted, in respect to any *peculiar* doctrines, which those *Churchmen* may espouse, who are the most zealous *advocates* of this *Society*. The arguments, which I have here used, have derived no part of their energy, from the consideration of that bias, which the principles of *Calvinism* may give to those *Churchmen*, who are members of the *Society*. I have not argued from the practice (whether real or imaginary) of *Churchmen* supplying the place of the *Liturgy* with *Calvinistic Tracts* ; though, if it be *true*, that, such *Tracts* (or even *verbal Expositions*) are communicated with the *Bible*, the omission of the *Liturgy* may be more easily explained. I have left *this* consideration to those, whose *connexions* may afford them the means of more accurate information. I have here appealed to *no fact whatever* : I have deduced an inference by the sole aid of *abstract reasoning*.

But facts *may* be produced, and facts incontrovertible, which put the *truth* of the inference beyond a doubt. The speeches and writings, which have been lately given to the public, contain decisive evidence on this subject: and I sincerely rejoice, that my Address to the Senate has been the means of bringing the Advocates of the Society to a full *explanation* on this subject. The tendency of their Society is now *apparent*. And the means of averting the *danger* of it will be the more readily applied, in proportion as that danger is more distinctly perceived. It would be a waste of time to quote every sentence, in which my objection to the *distribution of the Bible alone or without the Liturgy* has been publicly censured. Quotations have been already given from the Letter of Mr. Vansittart, and the speeches at Cambridge: and after *such* authority, we need not appeal to other Letters, or other Speeches. It is sufficient to say, that my objection to the omission of the Liturgy *has* been condemned by the advocates of the Society; that they have *generally* condemned it, wherever the Address has been noticed; and that the most distinguished of these advocates have been the most *strenuous* in their reproof. The FACT therefore, that the practice of neglecting to give the Prayer Book with the Bible, is now *justified*, and justified by *Churchmen themselves*, is established beyond contradiction.

Shall we recommend it therefore to Churchmen to become members of a Society, which not only has a *tendency* to bring the Liturgy into neglect, but which already as we know by experience *produces* that effect. If Churchmen by becoming members of it, learn to *justify* the omission of the Liturgy, it cannot be supposed that they will *correct* that omission by supplying *individually* what the Society in its corporate capacity *withholds*. If they learn to *censure* the position, that Churchmen should not content themselves with giving the *Bible alone*, it would be very extraordinary if they afterwards *conformed* to that position. And, since the *vindication* of the neglect in question, is sanctioned by the authority, not merely of *minor* orators, and *minor* letter-writers (whose number indeed is now considerable) but of distinguished and exalted characters, whose opinions *must* influence the *public*, it would be a poor consolation to produce examples of churchmen, who, though members of this Society, are sensible of its defects, and endeavour to supply them by their *individual* exertions. For such examples would not only be exceptions to the *general rule*, but exceptions to the *vindication* of that rule. We must argue, not

from *single* instances, but from the *general* character of the Society, and its *general effects*.

And what *are* those general effects, but to bring into neglect the *bulwark of the established church*? When Churchmen and Dissenters unite in a Society for the distribution of the *Bible alone*, even where the Church of *England* is established, and Churchmen conform to this regulation, because the Dissenters could not otherwise join with them, they sacrifice their *own* principles to those of the *Dissenters*<sup>39</sup>.—If the operations of the Society were confined to *foreign* countries, the objection, which is founded on the omission of the Liturgy, would at once be removed. The Liturgy of a *particular* church has no concern with the distribution of Bibles, where that church is *not established*. But where it is established, we must either preserve the *criterion and test* of that establishment, or abandon the establishment *altogether*. When Churchmen and Dissenters therefore agree to act on a principle, which *excludes* that criterion and test, and excludes it where the Church of *England* is established, an union of *such* parties on *such* a principle, must ultimately lead to **THE RUIN OF THAT PARTY, WHICH MAKES THE SACRIFICE.**

When Dissenters distribute the Bible alone, they do *all* that is requisite on *their* part. They have no Liturgy to distribute; and consequently omit *nothing*, which either their duty or their interest requires. But, when Churchmen, who *have* a Liturgy, neglect to distribute it with the Bible, both duty and interest are neglected on *their* part. They neglect the distribution of the book, which *constitutes* the Churchman. They make approaches therefore to the Conventicle, while the Conventicle makes no approaches to the Church. Thus the Church is undermined, while the Conventicle remains entire.

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<sup>39</sup> As far as I can judge, the very reason which is assigned for *not* giving the Prayer Book with the Bible, is a reason why Churchmen should be careful to *abstain* from that neglect. The more desirous the Dissenters may be, that the Prayer Book should be *omitted*, the more desirous should Churchmen be to *distribute* it. But if I understand Dr. Milner rightly, he considers the objection of the Dissenters to the Liturgy, as a reason not only why Churchmen may *omit* the Liturgy, when they give the Bible, but why they may omit it *with safety*. For he says, as the adoption of the Liturgy "is not to be expected while Dissenters of several denominations adhere to their present system of ceremonies and church government, I would not represent the distribution of the *Bible alone*, as a thing that cannot be done *with safety*, unless accompanied with the *Correctives* of a Prayer Book of the Church of England."

So long therefore as the British and Foreign Bible Society retains its *present constitution*, I can discover no other remedy for the evil, which has been the subject of this Inquiry, than, that Churchmen should *withdraw* from it, and *transfer* their contributions and their influence to that true *Church of England Society*, the Society for promoting Christian Knowledge <sup>40</sup>.

## VIII.

I know, indeed, that Mr. Vansittart has prepared against this proposal so redoubtable a dilemma, that the advocates of the modern Society regard it as *impregnable*. If Churchmen withdraw themselves from the British and Foreign Bible Society, one of two consequences, says Mr. Vansittart, will inevitably follow. The Society will either cease to exist; or, it will be conducted in future by Dissenters alone. Now I readily admit, that from those premises, one of these two consequences *must* follow, and therefore that no exception can be taken to the *dilemma itself*. Let us next attend to the *application* of it, and begin of course with the *first* part of the alternative.

“ In the first case (says Mr. Vansittart) you would have  
 “ crushed an establishment, which has done more for the  
 “ diffusion of *Christianity*, than has been effected in the  
 “ same space of time in any age since the *Apostolic*; which  
 “ has in *seven years* been the means of preaching the gos-  
 “ pel in *fifty-four* languages. This would indeed be put-  
 “ ting out *one of the eyes of Britain*.”—Now even were

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<sup>40</sup> I will here take the opportunity, in reference to the preceding Note, of exposing one of the many misrepresentations, to which my Defence of the Church has exposed me on every side. One of the Orators at Huntingdon, whose speech is recorded in the Cambridge Chronicle of January 10, 1812, took the liberty of informing his hearers, that there was an unnatural son of the Church, who did more than intimate “ that the circulation of the pure Word of God without note or comment endangered her, and that those Scriptures stood in need of a CORRECTIVE.” Of the misrepresentation in the first part of this sentence enough has been said already. But as the Orator has here ascribed to me a term, which I have *never used*, and I have the charity to suppose that he did it by mistake, misled perhaps by Dr. Milner’s Speech, it is necessary for me to declare, not only that I *never applied* to the Liturgy the term *Corrective*, but that I have never spoken of it in such a manner, as to warrant the conclusion that I *consider* the Liturgy as a *Corrective* of the Bible. On the contrary, I represented in that very Address, which has been the subject of criticism, the Bible as the *Corrective* of the Liturgy, not the Liturgy as a *Corrective* of the Bible. See the passage quoted in Note 34, where I recommend the Liturgy on the ground that “ the doctrines of the Liturgy are correctly derived from the Bible.”

it *true*, that the exertions of this Society in foreign countries were *entitled* to the panegyric here given them by Mr. Vansittart, I should not hesitate to declare, that if its operations *at home* produce the mischief, which I have been endeavouring to shew, *that* mischief will not be compensated by a translation of the Bible into fifty-four, nor *ten-times* fifty-four foreign languages. That system of universal philanthropy, whether political or religious, which carries men so far in their *general* benevolence, as to find “one of the eyes of Britain” any where but in *Britain itself*, must in spite of that very patriotism, which Mr. Vansittart *himself* possesses, lead ultimately to the destruction, both of church and of state. I know indeed, that Anacharsis Cloots, one of the instruments of the French Revolution, used to style himself the *Orator of the human race*, and to assert, that a true philosopher should *divest* himself of the prejudices contracted by the *accidents* of birth and education; that he should love all countries *alike*; and be ready therefore to sacrifice his own good to the *good of mankind*. Nor is it long, since a universal philanthropist in *this* country asserted, that a father of a family should love *other* families as much as *his own*; and in consequence of this *extensive* benevolence he left his own family *without food or raiment*, and when conducted before a magistrate, persisted in refusing them relief. But I am not ashamed to acknowlege, that I would rather possess the *narrowness* of paternal and patriotic affection, than the boasted universality, which *extinguishes* that affection. I would not starve *my own* children to feed the children of the *stranger*, though I *give* to the stranger what I can *spare* from my own. Nor would I endanger the *Church*, to which I belong, for the sake of sending Bibles, however numerous, to *foreign* churches, though I would gladly contribute to the latter, when it can be done *with safety to the former*.

Even therefore, if the exertions of the Society in foreign countries were really as great, as they have been represented, I should still think the safety of our own Church required the *first* consideration. But since those exertions have been represented in such splendid and dazzling colours, since they have been considered as a *new propagation of the Gospel*, and since the various translations, which this Society is said to have made of the Scriptures, are regarded by its advocates as a *renewal of the Pentecost*, when the Apostles were enabled to speak to *all nations* in their several languages, I have thought it proper to inquire into the *foundation* of these pretensions, but shall reserve *that* Inquiry for an Appendix,

because my arguments in the *present* Inquiry have no dependence whatever on the truth or falsehood of those pretensions, though I believe that hundreds and thousands have subscribed to the Society in *consequence* of those pretensions. Now it will appear from that Appendix, that the editions of the Scriptures, already printed or *caused* to be printed by this Society, in languages, *into which they had never been translated before*, so far from amounting to FIFTY-FOUR, which the *ambiguity* of Mr. Vansittart's expression, aided by the *splendour* of his description, might induce men to suppose, amount to a very few more than a *tenth* of that number<sup>41</sup>. It will further appear, that among the translations, *now* preparing in India, there are several in languages, into which the Scriptures had been *already* translated. It will appear, that others had previously issued from the missionary press at Serampore, *independently of the aid of the Society*. It will also appear, that among the *European* languages, in which they have reprinted, or *assisted* in reprinting the Scriptures, some of them are spoken in countries, where the Bible is already so common and so cheap, that to speak of this Society as being "*the means of preaching the Gospel*" in those countries, is really to speak in terms not suited to the subject. And to speak of *Germany* as wanting Bibles, which the foreign Secretary himself has *hitherto* done; of *Germany*, which had printed the Scriptures in Hebrew, in Greek, in Latin, and in German, before England had printed them even *in English*; of *Germany*, the cradle of the Reformation, the birth-place of Luther, whose translation was partly transfused into our own; of *Germany*, where the Canstein Bible Institution, established a century ago, can multiply copies by thousands and tens of thousands; of *Germany*, where every bookseller can furnish German Bibles to any amount at a price inferior to *fourteen English pence*; to speak of such a country as

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<sup>41</sup> Previous to the late Meeting at Ipswich for the formation of an Auxiliary Bible Society, Mr. Clarkson informed the public through the channel of the Suffolk papers, that the Society had "*translated* the Scriptures into no less than *forty-three* different languages or dialects." See the Ipswich Journal for November 23, 1811. But when Mr. Clarkson's Letter was re-published in Cambridge, with a superscription alluding to my Address to the Senate (see Note 4) the learned Editor had the precaution to *amend* the text of his *Author* by inserting in a bracket [printed or] before the word "*translated*." Now it makes a material difference whether *new translations* are made, or *old translations* reprinted; otherwise, we may say with equal justice, that the *King's Printer* is "*the means of preaching the gospel*" as often as he prints an English Bible. But if *this* is meant, men should not compare it with *the day of Pentecost*.

wanting Bibles, is more than could have been expected, even from the zeal of our present advocates <sup>42</sup>.

But since it is of no importance to the Inquiry *now* before us, whether the exertions of the Society in foreign countries are such, as have been represented or not, I shall reserve every thing, which I have to say on *that* subject, for an Appendix. At present let it be *granted*, that this Society has printed or re-printed, the Bible in fifty-four languages, let it be granted also, that these editions have been printed by the *sole* exertions of this Society, let it be granted that *none* of them would have been printed, if this Society had not existed, let it be granted even, that these fifty-four editions are in languages, in which the Scriptures *had never appeared before*, and lastly let it be granted, that the extinction of these *foreign translations* would be the extinction of "*one of the eyes of Britain*," yet, with all these concessions, it is no necessary consequence, that this eye would be extinguished, if Churchmen adopted the proposal, which was made at the end of the preceding section. For it is not proposed, that Churchmen should *cease entirely* from the propagation of the Gospel in foreign parts; it was only proposed that they should *transfer* their contributions and influence. I proposed, that they should *continue* to operate, and change only the *medium* of operation.

But it will be said, that the *ancient* Bible Society has not the *activity* of the modern one. Let this be admitted. Let the inferiority of its energies be admitted in any proportion you please, yet, if those energies are exerted with *safety* to the established church, and the energies of the modern are *not*, we had better have security *at home*, with diminished energy *abroad*, than *diminish* our security at home, by *increasing* our energy abroad. If Churchmen, by a transfer of their contributions, should not increase the exertions of one society in the *same* proportion, as they would diminish the exertions of the other, the augmentation must at any rate be such, as to recommend itself to those, who are attached to the establishment. For a *moderate* increase

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<sup>42</sup> I am aware, that there is *now* in the press a Speech of the foreign Secretary which I have been desired to see, and which gives a *very different* account from all that had been *said before*. But all the *other* speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained *uncontradicted* by the authors of them, might *also* at this rate, be new-modelled in consequence of my objections to them. On this subject I shall say more in the Appendix.

in the influence of a Society, which is calculated to *support* the church, must be better than a *great* increase in the influence of a Society, which tends to *undermine* it. Nor should we forget that there is *one* respect, in which the *ancient* Bible Society is much better calculated to promote Christianity among Heathens, than the *modern* Society. For the latter is rather a *preparatory* Society; it *prepares* the way for the exertion of missionaries, by *supplying* them with Bibles in various languages. But no missionary can be *employed* by the Society; for the sending of missionaries would be contrary to its constitution. Now the *former* Society not only *can*, but *really* does employ missionaries for the propagation of the Gospel, and would increase their numbers, with an augmentation of its funds. I know indeed, that the advocates of the modern Society think nothing more is requisite, for conversion to Christianity, than the simple operations of their own body. They think the Bible, when *once distributed*, whether among Mahometans or Hindoos, whether among Tartars or Chinese, will make its *own way*, without the aid of a missionary, to explain it, and to enforce its doctrines. But as we have the authority, not only of St. Paul, but of our Saviour himself, for believing that a *preacher* is requisite for the propagation of the Gospel, we may venture at least to doubt, whether the Bible, *unaccompanied* by a preacher, will be able, as is imagined, to extirpate, either the Koran or the Chouking, either the Vedam or the Shaster.

Let us now examine the *other* part of Mr. Vansittart's dilemma, namely, that if the British and Foreign Bible Society is continued at all, after Churchmen have withdrawn from it, the honour of conducting it will be left entirely to the Dissenters. And here, exclaims Mr. Vansittart, "Shall it be said, that the Dissenters *alone* have carried the Word of God to *every nation under heaven?*"—Certainly not: nor does it at all follow from my proposal, which consists not in *abstaining* from action, but in action through *another medium*. Here Mr. Vansittart asks; "Can the Church of England stand so secure upon a *narrow and exclusive* policy, as by deserving the blessings, and uniting the prayers of all people, nations, and languages?" Now to speak of "all people, nations, and languages," or (in the words of the former quotation) of "*every nation under heaven*," as conferring a blessing on the modern Society, is really to speak in terms, with which their exertions, however great, can never be commensurate. And

with respect to the *narrow policy* of Churchmen and Dissenters acting in *separate* Societies for the propagation of the Gospel, I should think, that, if their *union* (how greatly soever it might raise their powers of action above the *sum* of their *separate* operations) yet contributed by its operation *at home* to endanger our own establishment, neither the wishes nor the praises of *foreign* nations would be sufficient to *avert* that danger.

But Mr. Vansittart seems to think that the danger would be increased, if Churchmen now withdrew, and left the Society in possession of the Dissenters. This is certainly a question of great importance: for there are many Churchmen, who are aware of the dangers of this Society, and who would not have become members of it when *first* established, yet are of opinion, that it is *now* the best policy to join it. Let us consider therefore with attention what Mr. Vansittart says on this subject. Speaking of the second part of the alternative he says, "The *dissenting interest* making "up for these losses (namely from the secession of the "Churchmen) by more extensive sacrifices, and an increase "of *zeal and activity*, and availing itself of the assistance of "the *foreign Societies already formed*, would carry on "the Institution in nearly the same manner as before." Now in this case we should have a Society of Dissenters on the one hand, and a Society of Churchmen on the other, *both* endeavouring to propagate the Gospel, yet acting on that *exclusive policy*, on which Mr. Vansittart asks whether the Church of England can "*stand so secure.*" In the first place, let us examine what accession of strength (that is of *political* strength according to the present argument) the Dissenters would derive from being left in possession of the *foreign societies already formed*. I have carefully examined the Reports of the Society, but I do not find that *any one* of their *foreign* auxiliary societies (though Mr. Dealtry also attaches the same importance to them<sup>43</sup>) have ever *contributed* to the parent Society. On the contrary, they are in the habit of *receiving* contributions: they *draw* from the parent Institution a portion of those supplies, which are afforded by the auxiliary Society *at home*. Its power therefore, as a *political engine*, is not increased, but *diminished*

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<sup>43</sup> Alluding to the case of a separation on the part of Churchmen he says the Dissenter: "would probably retain the co-operation of the continental Societies."

by the foreign Societies. And since their attachment depends on the supplies, which they receive, they would be ready to *transfer* their allegiance to any other Society, which had equal means of supplying their demands. Nay, a *hundred* such Societies might be instantly formed, by only giving notice, that such formation would be followed by pecuniary assistance. And with respect to an "increase of zeal and activity" on the part of the Dissenters, if Churchmen seceded from the Society, there would be infinitely less to apprehend from it, than from the present union of Churchmen and Dissenters in the distribution of Bibles, without the Liturgy, *at home*. If Churchmen in general resolved to act by themselves in the distribution of *Bibles and Prayer Books*, and Dissenters formed *another* Society for the distribution of *Bibles alone*, agreeably to their respective religious opinions, the two Societies might act, without mutual bitterness, and without an *encroachment* on each other's rights. Surely harmony may be preserved, without requiring that *one* party shall sacrifice to the *other*. Nor can such a sacrifice be necessary, for the purpose of conducting their operations *abroad*. The competition which might ensue, would be a competition for good: and, as each party would retain the full possession of its *own* doctrine and discipline, there would be no drawback on either side, to interrupt the harmony of their proceedings. I agree with Mr. Vansittart (and *here* also with Dr. Milner) that the co-operation of Churchmen and Dissenters "so far as they can *conscientiously* co-operate," is the best mode of lessening the evils of dissent. But when Churchmen and Dissenters co-operate *in the omission of the Liturgy*, which is the Bulwark of the Established Church, it is a co-operation, in which I must declare *for myself*, that as a Churchman, I cannot *conscientiously* join.

And with respect to the *danger*, for which such union is supposed a remedy, though I very clearly perceive, that a Society of Dissenters, *professedly* formed for the advancement of religion, may easily become a *political* engine, yet I cannot subscribe to the opinion of those, who think that the *dissenting interest* of the Society in question will receive the most *effectual check* from the presence and co-operation of Churchmen. The most effectual barrier against the rising power of the Dissenters would be a general union of Churchmen with *Churchmen*, all acting on a common principle, and *that* principle, the principle of the *Established Church*. But the remedy *now* applied, in the co-operation of Churchmen

with Dissenters, though it is *considered* as effectual, is really worse than the disease. While it provides against *contingent* evil, it creates a *present one* : in the hope of preventing *political* mischief, it undermines the established *religion* ; without receiving the smallest compensation, it *surrenders* the interest of the Church, by bringing Churchmen and Dissenters to act upon a common principle, which excludes what is *essential to the Church*. Thus the strength of the establishment, instead of being retained within its *own* channel, for its *own* preservation, is not only diverted to another channel, but turns the current against *itself*.

## IX.

IF indeed the Society would consent to *change* its constitution, to become only a Society for sending Bibles *abroad*, and leave to *other* Societies, whether of Churchmen or of Dissenters, to provide the poor of *this* country, either with *Bibles and Prayer Books*, or with *Bibles alone*, according to their respective tenets, the arguments, which have been used in this Inquiry, which apply only to its *present* constitution, and its *home* department, would be obviated at once, as I have already declared, and already explained in the last paragraph of the fourth Section. If the *common principle*, on which the Society *now* acts, were so far *altered*, whether absolutely or relatively, as to render it equally *beneficial* to both parties, the equality, which is observed in the *government* of the Society, would become equally *fair* for both parties. If such an *alteration* were made in its mode of operation, as to restrict it to countries, where the pre-eminence of our *own* church, which it is necessary to preserve *at home*, had no possible concern, *such an alteration* would render the common principle of action equally beneficial to *both* parties, and remove the injurious effects, which *now* arise from placing them on the same level in respect to the *government* of the Society, while the *terms*, on which they act, are not terms of *reciprocity*. In a Society therefore composed of Churchmen and Dissenters for the *sole* purpose of circulating the Scriptures in *foreign* countries, I would readily and heartily partake. I know indeed that Dr. Milner, while he held in his hand my Address to the Senate, took the liberty of declaring "The principles of the learned author, I say again"<sup>44</sup>

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<sup>44</sup> Dr. Milner had *previously* said, "There appears to me in their minds, a corner, in which resides a *rooted aversion* to any connexion in religious con-

seem to me to have *nothing to do with Dissenters* in any concern, which is *connected with religion*." I am aware also, that he almost immediately added in commendation of *himself*, that he did not "dread the Dissenters, as if they were infected with a CONTAGION." I am aware also, that Mr. Dealtry has the same insinuation with Dr. Milner. For though he neither produced my Address to the Senate, nor named the Author of it, yet he so clearly *alluded* both to the one and to the other, that no one of the whole audience could be mistaken, in applying his remarks to *me*, especially, as among the persons who disapprove of the Society, I was the *only* one, who was mentioned on that day, and my Address was the subject of remark from the *very opening* of their proceedings. Now, says Mr. Dealtry, "The counsel of those gentlemen who are hostile to the Bible Society, and who recommend us to desert it, appear to me not a little extraordinary. They advise the Dissenters to have their own institution upon a similar basis, but would keep *us* from the CONTAGION."—Here let me appeal to the public, to determine, whether the respectful manner, in which I spake of the Dissenters, as well in the Sermon at St. Paul's, as in the Address to the Senate, whether the sentiments of religious liberty, which I have proclaimed in both, ought not to have secured me from a term of reproach, which though *apparently indirect* in its application, could not fail to be applied to me, could not fail therefore to excite the indignation of every Dissenter who heard it, and the indignation of every Dissenter who reads it, as if I regarded their intercourse *as contagious*. I leave the public to determine, whether I have deserved such treatment from *Churchmen and Clergymen*, who derive both their consequence and their support from that very establishment, which, whether mistakenly or not, I was labouring to defend. I will leave the public to judge of the *christian spirit*, which animates my opponents, while they are professing a regard for the propagation of the *Gospel*. But I will declare for *myself*, and declare it both to Dr. Milner and Mr. Dealtry, that I fear no contagion from the *Dissenters*. Indeed I *know* of none. There are many, and *very many* among them, for whom, as *individuals*, I have the highest respect. I would associate with them even for *religious* purposes, as far as my duty allowed me: and if I went *beyond* that line, I am sure the

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"cerns with Christians of any denomination, if they dissent from the established church."

Dissenters themselves would not *applaud* me. And were it *necessary*, I could appeal to dissenting families in this town, who themselves would bear witness, that, so far from dreading a *contagion* from their intercourse, I freely communicate the contributions which I can spare, without the smallest regard to *religious distinction*. I hope the reader will pardon this digression on a subject, which is merely personal: but as my adversaries have gone out of their way to *asperse* my character, I may take the same liberty, in order to *defend* it<sup>45</sup>.

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<sup>45</sup> Having once digressed, I will take the opportunity of noticing some other passages in Mr. Dealtry's Speech, which I at first intended to pass over, because his allusions to my Address had been, for the *most* part, anticipated by other Speakers and Writers. But as the very circumstance, that an argument has been used by Mr. Dealtry, is regarded by many as a presumption in its favour, and this presumption is heightened by the author's confidence in himself, and his contempt of his adversaries, I will take a cursory view of the passages relating to the present subject. Mr. Dealtry asks, "Does the dispersion of the Scriptures tend to ruin the Church?" This question has been already answered to satiety.—He observes, "We have retained every syllable of our Liturgy, our Articles and Homilies." It is true, that the Liturgy is still *retained*: but if Churchmen justify the *omission* of it when they distribute Bibles to the poor, and even censure those, who *complain* of that omission, they are certainly on the road, which *leads* to the rejection of it.—Mr. Dealtry again exclaims, "Ruin the church? Where then is the discretion of our Archbishops and Bishops, &c. &c. who have *supported* the Bible Society?" Now a man may be *discrete*, and yet *mistaken*. Even *Bishops* may sometimes err. And Mr. Dealtry, who is so anxious to be thought a genuine Protestant, must be careful not to push this argument *too far*: for whoever makes a Bishop *infallible*, adopts a tenet of *Popery*.—But he considers the distribution of the *authorised version* by this Society as an argument for the security of the Church; and asks, in the event of Churchmen withdrawing from it, "*what security* we should then have for the purity of the versions distributed throughout the United Kingdom?" Now Churchmen would have the same security, as they have *always* had, since the Legislature has *forbidden* the printing of the *authorised version* unaccompanied with a comment, except in the two Universities, and by the King's Printer: and the Bible Society itself can obtain their copies of it from no other than these three sources. And with respect to *other* versions, it is not in the *power*, either of this or of any Society, to prevent their being made and distributed. But the Dissenters in *general*, if we except only the Socinians (who in spite of the Bible Society have a *new* version in extensive circulation) have no *inclination* to alter the *text* of the authorized version. Nor had they in the time of Charles the First. They are fully satisfied with *expounding* the present text: and against *false exposition* (the danger of which the Society *itself* admits by the credit which they take for giving it *without a comment*) they neglect to provide, since they *omit* the Liturgy. They neglect therefore to provide for the *real* danger. But says Mr. Dealtry, (who spake *immediately* after Dr. Milner, whose speech was a comment on my Address) "Let us never forget, that the Scriptures, *for the distribution of which* "we are *THUS* publicly arraigned, are the Word of the Most High." Now under the circumstances already described (and more might be added in corroboration) Mr. Dealtry himself will not pretend, that he meant not to allude to *me*. I challenge him therefore, to *produce* the passage, in which I have arraigned, either him or any one, *for the distribution of the Scriptures*. If Mr. Dealtry *examined* my Address to the Senate, before he ventured to *condemn* it, he must have

To return however to an Association of Churchmen and Dissenters, for the purpose of distributing Bibles abroad, I *again* declare, that such an Association would be entitled to the approbation of every Churchman. On the one hand, the *general* cause of Christianity would be promoted, while, on the other hand, our *own* Church, which *no* consideration should induce us to neglect, would be left *uninjured*. Here, then is the *true* line, which should guide the conduct of the Churchman. He may thus obtain the *full benefit* derived from the operations of the Society *abroad*, and obtain it *without injury at home*. Nay, this benefit would be *increased*, if the funds of the Society, were *wholly* employed in the circulation of the Scriptures in *foreign* parts.

If then a regard for the distribution of the Scriptures is the *sole* motive, which induces men to partake of this Society, and it is their earnest wish to pursue that object in such a manner, as to *secure the established church*, why, it may be asked, should the Society refuse to change its constitution, in such a manner, as would answer *both* of those purposes, and render unnecessary the secession above proposed? Yet I hardly expect, that this change of constitution will be made. The Society, in its *present* form, has advantages, which not every member will abandon. Though its splen-

*known*, that at the very beginning of it I represented the distribution of the Scriptures as a "VERY LAUDABLE OBJECT;" he must have *known*, that I objected *solely* to THE OMISSION OF THE LITURGY; he must have *known* therefore, when he declared he was arraigned *for the distribution of the Scriptures*, that what he declared was *contrary to fact*. On the one hand, if he had *not* read my Address to the Senate, he took the liberty of laying a very heavy charge to a Professor of Divinity, at a public meeting within the precincts of his own University, at a public meeting composed chiefly of *young men* of that University, of young men who attend that Professor's Lectures, and of laying this heavy charge, with the consciousness of having *no foundation* for it.—If, instead of appealing to the *Address*, or to the *Sermon at St. Paul's*, from which the sentiments in the Address were borrowed, appeal is made to a *printed paper*, which Dr. Clarke produced at the public meeting, and of which I acknowledge myself the author, (see the second line of Note 11, where I *allude* to it) that printed paper *again* contains the same sentiments, which had been advanced in the *Sermon*. The very first sentence is, "Whereas it has been insinuated, that they, who object to the modern Bible Society, object to the distribution of the Bible, it is necessary to reply, that their objection is NOT to the distribution of the Bible, BUT to the distribution of the Bible alone." And in order to explain what is meant by the objection to the distribution of the Bible alone, is added; "If to the distribution of the Bible, which the two Societies have in common, were added the distribution of the Liturgy, which distinguishes the ancient Bible Society, and distinguishes the Churchman, the chief objection to the modern Bible Society would be removed." This remark is perfectly consonant with all that has been said in the present Inquiry, and shews, that I have been always consistent in objecting NOT to the distribution of the Bible, BUT solely to the omission of the Liturgy.

*dour* is derived from the operations abroad, its *influence* depends on the operations at home. It *there* provides for *temporal*, as well as *spiritual* wants. It gives *power* to the dissenter, *popularity* to the churchman, and *interest* to the politician, which is useful at *all* times, and especially *at the approach of a general election*.

Cambridge, 23 January, 1812.

The intended Appendix, relative to the Society's *foreign department*, will be published separately.

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1812.



AN  
EXAMINATION,

*&c. &c.*

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LETTER I.

My dear Sir,

WHOEVER attacks the British and Foreign Bible Society since the publication of Dr. Marsh's Address to the Senate, invariably demands, "Where is the harm of giving away a Prayer-book?" I will answer, therefore, by saying, "None whatever." And when, in the progress of this controversy, we shall be assailed with the kindred questions, "Where is the harm of going to church, after the manner of our fathers? Where is the harm of worshipping God?" I will still beg leave to answer, "None whatever."

Having thus presumed to anticipate the next argument of the debate, and also replied to it, I hope, to the satisfaction of Dr. Marsh himself, so far as it appears to need a reply, I shall confine myself to the discussions which he has connected with the first question, "Where is the harm of giving

away a Prayer-book?" and I understand the question to be addressed simply to the members of the Established Church. The "Inquiry" of the learned Professor appears to rest upon this, as the basis of all his reasoning. His materials, indeed, are scanty; but he knows how to turn them to account. Dr. Marsh is an acute and dexterous debater, and well skilled in wielding the arms of controversy; he has no need to be taught when it is proper to advance, and when it may be expedient to retreat; the club and the small-sword are alike familiar to his well-practised hand: and it must be admitted, that whether there is vigour or not in the bow, there certainly is venom in the shaft.

To differ from a man who has so often taken upon himself the office of Champion of the Establishment, is apparently a very invidious sort of office; and it is more particularly painful when circumstances arise, independent of liberal discussion, which tend to exasperate animosity, and to call forth the worst of human passions. We are treating upon high matter; we are involved in a grave and important cause. It is the object of both parties, I presume, to do good to the utmost of their power, by diffusing through the world the knowledge of the Gospel. We are at issue about the means; and about the means we will argue. But in contending for the dispersion of the Bible, by whatever mode, let us not forget what are the dispositions which the Bible inculcates. If we indulge a spirit of bitterness and revenge; if we take pleasure in retorting upon opponents the language of scorn, and insult, and invective; if we delight in

overwhelming them by groundless charges and base insinuations; by the imputation of sentiments which they never maintained, and of doctrines which they hold in abhorrence; how disgraceful is such conduct, especially when connected with such a cause! Let not Dr. Marsh imagine that these observations are intended solely for his use and benefit. I mean them for myself, as well as for him; I mean them to apply to every writer who engages in this great argument. If we contend for the Bible, let us attempt to do it in the spirit which will reflect no shame upon the Bible.

In the Doctor's estimate of Mr. Vansittart's admirable letter, I perfectly agree with him: "It is written in all the amiable spirit of a sincere and benevolent Christian," and the recommendation which he founds upon it shall be the guide of my conduct. If it were possible to suppose that the learned Professor could find any gratification in railing, I could wish to reply with Hooker; "To your railing I say nothing; to your reasons I say what follows." Hard names would have passed off without a single observation from me; and if I should be induced to notice expressions which I disapprove, and insinuations which ought never to have been made, it is merely on this account, that they are so mixed up with the reasoning, and so blended and involved in the whole matter of the "Inquiry," as almost to produce upon superficial minds the force of argument. I hope, however, at any rate, to adopt the *advice* of Dr. Marsh, and the *practice* of Mr. Vansittart.

I am, &c.

## LETTER II.

I NEED not inform you, my dear Sir, who are so completely master of the question, and have proved yourself so powerful an ally, that the objection of the Margaret Professor to the Bible Society, though not new\*, as *he* seems to imagine, has never been brought forward with such a seeming air of originality before. The most tenable ground of objection was certainly taken by Dr. Wordsworth; and he maintained it with his characteristic ability. In the progress of the discussion, he alluded to the objection† which has now been expanded by Dr.

\* "I do not perceive that any one, except myself, has pointed out the danger arising to the established church, from the practice of neglecting to give the *Prayer Book* with the Bible. I have read again what was written by the two principal combatants, Dr. Wordsworth and Mr. Dealtry, and I do not find any *allusion* to this danger."—*Inquiry*, pp. 42—44.

† "The Bible is to be the foundation-stone, and books of Psalms and Hymns, and of private prayer, and of family devotion, and of Christian instruction, and the *Common Prayer of the Church*, are all to aid in the pious and heavenward undertaking."—*Dr. Wordsworth*, page 33.

Again: "Your society has turned the clergy of the Church of England out of doors, just as the one we mentioned before *has done with the Liturgy*."—*Ibid.* p. 121.

Again: "Your Lordship sees, that this society, with a happy address and dexterity, as if thinking of something else, or lightly thinking of nothing at all, washes its hands at once of all such unimportant matters in religion as the *Liturgy*, the *Catechism*," &c. —*Ibid.* p. 134. See also p. 117, and Mr. Dealtry's "Vindication," p. 202 (2d edition).

Marsh: but as Dr. Wordsworth knew perfectly well, what it seems the Professor did not know, that the clerical members of the Bible Society are in the habit of distributing Prayer-books as well as Bibles, like an honest and upright man he forbore to press the charge: he was aware that, however it might be used as an argument against others, it was none against *us*.

To support this attack, it was necessary for Dr. Marsh to make certain hypotheses, which pervade, in some sort or other, the whole of his pamphlet. I have an insuperable aversion to the too common habit of confounding a plain cause. It will tend much to facilitate our inquiries, and to shew the value of Dr. Marsh's reasoning, if I dedicate this letter to an examination of his assumptions.

Assumption 1. The Bible is not a sure guide to necessary truth, and, in fact, it is no standard at all\*.

\* " But have not Christians of *every age and nation* been at variance on the question, what doctrines *are* contained in the Bible? If you ask a Trinitarian why he *receives* the doctrine of the Trinity, he will answer, Because it is contained in the Bible. If you ask a Unitarian, why he *rejects* that doctrine, he will answer that it is *not* contained in the Bible. On the authority of the Bible the Church of England admits only *two* Sacraments, in opposition to the Church of Rome; while the Quakers, in opposition to the Church of England, admit no Sacrament at all. From the same Bible the Calvinist proves the doctrine of *absolute* decrees, and the Arminian the doctrine of *conditional* salvation. On the Bible the Church of England grounds the doctrine of the Atonement, which, with reference to the same authority, is discarded by the modern Socinians. If you ask a Churchman why it is right to *kneel* at the altar, when he *receives* the sacrament, he will answer, that it is an act of reverence,

The assertions of the Professor, which you will find at the foot of the page, are merely the echo of

due from every Christian to the Institutor of that holy rite, at whose name, it is declared in Scripture, that ‘every knee should bow.’ If you ask a Presbyterian, he will answer with the same authority before him, that kneeling at the sacrament is an act of idolatry.

“But are all Protestants *alike* in their religion? Have we not Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the Confession of Ausburg? Have we not both Arminian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, and Swedenborgians all *Protestants*? Since therefore Protestantism assumes so many different forms, men speak quite *indefinitely*, if they speak of it without explaining the particular *kind*, which they mean. When I hear of a Swedish or a Danish Protestant (namely one who belongs to the church established in those countries) I know that it means a person whose religion is the *Bible only*, but the Bible, as expounded in the *Confession of Augsburg*. When I hear of a Protestant of the Church of Holland, I know that it means a person, whose religion is the *Bible only*, but the Bible as expounded in the *Synod of Dort*. In like manner a Protestant of the Church of England, is a person whose religion is the *Bible only*, but the Bible as expounded in the *Liturgy and Articles* \*.—How therefore can we know, if we give the Bible only,

“\* Hence it is, that by the laws of this country a churchman *never* qualifies, by declaring his assent only to the *Bible*. This *general* assent is admitted only from Protestant *Dissenters*, when they apply for a licence to preach. All that is necessary to be ascertained in respect to *them* is, that they are Protestants, but *not* of the Church of England. What *kind* of Protestants in other respects they may be, the legislature does not inquire, and is therefore satisfied with the *general* declaration of their assent to the *Bible*. But when a *Churchman* qualifies, he qualifies as a Protestant of a *particular* kind. His test, therefore, is not the *Bible alone*, which is the religion of *all* Protestants. By the laws of this country, the *liturgy* is the great criterion of the Churchman. The clergy are required by the canons to subscribe to the liturgy, and also to the articles. But *all* Churchmen, both clergy and laity, appeal to the *liturgy*, as a proof of their churchmanship. In the two Universities, where it is *especially* necessary to provide for the support of the established religion, not only Heads of Houses and Professors, but every Fellow, whether in orders or not, is bound, by the act of uniformity, under no less a penalty than the voidance of his election, to declare by his subscription, that he will conform to the liturgy of the Church of England, as now *by law established*.

a former controversialist : “ We must be aware that the Bible of the Calvinist speaks to him a very different language from the Bible of the Socinian, while the sound Churchman’s Bible differs from both.”

To this assumption I reply, as Dr. Marsh himself has, in fact, replied in his tenth page, that it is the perversion of the Scriptures to which many of these evils owe their origin. There is an authority which states, that “ if any man will do the will of God, he shall know of the doctrine whether it be of God ; ” and the controversialist who shall directly affirm, that Infinite Wisdom has not furnished us with the most perfect means of instruction, possesses boldness at least equal to his penetration. That the Scriptures are sometimes perverted to very unwarrantable

what *sort* of Protestantism will be deduced from it ?”—*Inquiry*, pp. 14, 15.

“ But Protestants of *every* description, however various and even *opposite* in their opinions, claim severally for themselves the honour of deducing from the Bible ‘ irrefragable and indubitable consequences.’ The doctrine of conditional salvation is an ‘ indubitable consequence ’ to the Arminian ; the doctrine of absolute decrees an ‘ indubitable consequence ’ to the Calvinist. The doctrines of the Trinity, the Atonement, and the Sacraments, which the Church of England considers as ‘ indubitable consequences ’ of the Bible, would *not* be so, if the Unitarians and the Quakers were right in the consequences which *they* deduce from the Bible. But the consequences which *they* deduce appear ‘ indubitable ’ to *them*.”—*Inquiry*, p. 32.

For similar reasons, every *schoolmaster* is required to make the same declaration. And even they, who qualify for *civil* offices, are required, under a similar penalty, not only to attend the public service of the Church, within three months after their appointment, but to join in the most solemn of its rites, the celebration of the Lord’s Supper, after the manner and form prescribed in the Book of Common Prayer.”

purposes, no person will venture to deny; and even the Prayer-book itself, though, next to the Bible, *the best book in the world*, is not exempted from similar abuse. If any thing could have secured uniformity of judgment, I should have thought that the Articles of our Church were calculated, above all human means, to effect the object among those who subscribe and profess to believe them. Yet I need go no farther than the learned Professor himself to prove, that even great men have differed as to the construction of them, and that too upon the most important of doctrines. Permit me to furnish an example.

The eleventh Article assures us, that “ we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most wholesome doctrine, &c.”: and many excellent persons have understood this article as asserting the doctrine of justification by faith. Of this class was Hooker: “ It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth: whereas, by this speech, we never meant to exclude either hope or charity from being always joined as inseparable mates with faith, in the man that is justified; or works from being added as necessary duties, required at the hands of every justified man: but to shew that faith is the only hand which putteth on Christ unto justification;

and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause enough to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter\*.”

I will cite only two additional authorities. The first is Latimer, who, as the Professor himself admits (page 17), died for the doctrines contained in the Prayer-Book. His sermons are not, at present, in my possession ; but I can, I think, pledge myself for the accuracy of the following quotations. “A preacher,” he says, “hath first a busy work to bring parishioners to a right faith, as Paul calleth it; not a swerving faith, but a faith that embraceth Christ, and trusteth to his merits; a lively faith, a justifying faith, a faith that maketh a man righteous without respect of works; as ye have it very well declared and set forth in the Homily.”—*Sermon preached 18th January, 1548.*

“Leave all Papistry, and stick only to the word of God, which teacheth thee that Christ is not only a judge but a justifier, a giver of salvation and a taker away of sin: for he purchased our salvation through his painful death, and we receive the same through believing in him, as St. Paul teacheth, saying, ‘Freely ye are justified through faith.’ In these words of St. Paul, all merit and estimation of works are excluded, and clean taken away. For if it were for our works’ sake, then were it not freely.”—*Sermon on the first Sunday after the Epiphany.*

\* A Discourse of Justification, &c.

“Faith hath ever going before her the confessing of sins; she hath a train after her, the fruits of good works, the walking in the commandments of God. He that believeth will not be idle: he will work, he will do his business. So, if you will try faith, remember this rule: consider whether the train be waiting upon her.”—*Seventh Sermon before King Edward.*

My next reference is to that great and respected name, Bishop Horsley. “That man is justified by faith without the works of the law, was the uniform doctrine of the first Reformers. It is a far more ancient doctrine: it was the doctrine of the whole college of Apostles. It is more ancient still: it was the doctrine of the Prophets. It is older than the Prophets: it was the religion of the Patriarchs. And no one, who hath the least acquaintance with the writings of the first Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apostles, the absurd opinion, that any man leading an impenitent wicked life, will finally, upon the mere pretence of faith (and faith connected with an impenitent life must always be a mere pretence), obtain admission into heaven\*.”

Now, in opposition to these authorities, do I recollect, or do I not, certain sermons preached a few years ago, before the University of Cambridge, by the Rev. Herbert Marsh, with the express intention of proving that the doctrine of justification by faith alone, leads to all manner of evil and immorality?

\* Charge, published by the Society for promoting Christian Knowledge.

My memory is perhaps treacherous, but on important occasions I can sometimes venture to rely upon it; and though the sermons to which I refer were delivered in the year 1805, it seems as if the concluding sentence of one of them was still sounding in my ears. Mr. Marsh had either assumed or given a sort of "abstract" demonstration, that those who preach this particular doctrine, expound it in a manner which must, of necessity, promote licentiousness. He then, if I mistake not, concluded in terms to the following effect: "When a student has, in the first place, read the Scriptures, I would then advise him to proceed to the critical consideration of the text, and next to the commentators; and he will soon find himself compelled to abandon the doctrine of justification by faith, which that we may all do may God of his infinite mercy grant," &c. &c. Had Mr. Marsh persisted in the intention, avowed by his friends, of publishing these sermons, I could have quoted with accuracy: I think, however, I have done him no injustice in this account; and he will himself admit, that the tendency of his sermons was according to my statement. The doctrine of justification by faith was, I believe, in those sermons stigmatized as Calvinistic. It cannot, therefore, admit a question, that even the Articles themselves do often fail, and that in respect to most important doctrines, to produce uniformity of sentiment, even amongst the liberal and the learned. Is this an impeachment of the Articles or the Liturgy? None whatever: the prejudices and passions of men will account for the whole. Are we to be told, that although some persons in the church are of the Arian and some of the

Socinian persuasion; that although some deny the necessity of faith, and others the necessity of works; that although some reject the doctrine of original sin, and others receive it:—are we to be told, I say, that the Articles are a standard which will produce uniformity of sentiment? Who does not see, that the argument against the dispersion of the Scriptures without a Prayer-Book, is, in a considerable degree, applicable to the dispersion of a Prayer-Book without explanatory notes?

Assumption 2. That the poor *cannot* \* under-

\* “Do we perform our *duty*, do we properly provide for their *religious instruction*, if we provide them only with the Bible, and leave them *unprovided* with the Prayer Book? In this case, the Rubricks and the Canons have very unnecessarily enforced the learning of the *Church Catechism*. When we further consider, that there is at present hardly a town, or even a village, which is not visited by illiterate teachers, who expound the Bible with more confidence than the most profound theologian, it becomes *doubly* necessary, if we would preserve the poor of the Establishment in the religion of their fathers, to provide them with a safeguard against the delusions of *false interpretation*. And what better safeguard *can* we offer than the Book of Common Prayer, which contains the doctrines of the Bible, according to its *true* exposition; in which those doctrines are applied, throughout the prayers and collects, to the best purposes of religion, and are condensed in a manner, which is intelligible to all, in that excellent formulary the Church Catechism? Under these circumstances, to leave the poor, who without assistance cannot *understand* the Scriptures, as the itinerant preachers themselves admit by their own practice; to leave, I say, the poor, under such circumstances, to be tossed about by every wind of doctrine, which they *must* be unless provided with that authorised exposition of the Scriptures, which is contained in the Liturgy, and which every honest Churchman must believe to be the *true* one, is, at least in *my* judgment (I speak with deference to the judgment of others), such a dereliction of our duty as Churchmen,” &c.—*Inquiry*, pp. 5, 6.

stand the Scriptures. In the depths of uncreated Wisdom are to be found mysteries, which will elude the sagacity of the most sagacious, and the knowledge of the most profound. We know in part. Yet "the Scriptures," say the tracts of the Society for promoting Christian Knowledge, "being the word of God, cannot but be a sufficient and perfect rule, and able to make us wise unto salvation." "As to whatever is necessary to salvation, they are plain and easy to those who read them with due care and suitable dispositions. If the Gospel be hid, it is hid from those that are lost, in whom the god of this world hath blinded the minds of them that believe not." "This, therefore (the written word of God), let us *all* carefully study; and not doubt but that whatever things in it are necessary to be believed, are easy to be understood."—Methinks I hear the Professor exclaim, "Stop a moment: this is no argument against me. You are citing tracts written against the Roman Catholics." "Assuredly: but these observations are general. They are in themselves either true or false: if false, let them be disproved; if true, you cannot choose but admit them."—"What, then, Mr. Dealtry, do you pretend to say, that human learning is of no value?" "I pretend to say no such thing: my life has been devoted to study."—"Do you mean to affirm, Sir, that neither sermons nor liturgy are useful for the instruction of the people?" "I mean to affirm nothing of the kind. I know, too well, the contrary."—The whole of this assumption involves a fallacy, to which I will next advert.

**Assumption 3.** That we have no established priesthood, and no regular parochial service.

Many of the hypotheses of Dr. Marsh depend tacitly upon this: and I am willing to confess, that if this be true, he has reason on his side: and though I would not say, with the Professor, that the poor *cannot* understand the Scriptures, yet I would instantly concede, that a vast majority of them would never acquire a knowledge of their duty. In the whole of this contention, he seems to suppose that the poor are turned out, like so many ragged sheep, upon a desolate waste;—that a member of the Bible Society presents them with a Bible, and an address of this sort: “Here is the only book that men in your situation can need: it contains all the doctrines necessary to salvation; and as to instruction or assistance beyond the revelation of God, you need give yourselves no trouble about it.” Now, says Dr. Marsh, if you give only a Bible, how should these persons ever be led to the church? I join with him in the question. But are not our poor instructed in the Church Catechism in early life, and are they not also in the habit of hearing the Liturgy every Sunday? If they possess a tolerable understanding, cannot all of them, who have reached maturity, even repeat the service? Is not the clergyman the parent and guardian of his flock? Does he not, one day in seven at least, explain and enforce the truths of Christianity, so as to furnish that very instruction, the want of which is so pathetically deplored by the Margaret Professor? Does he not impress his lessons by his example; and on every occasion, and on all days in the week, endeavour

to reclaim the profligate; to comfort the dejected; to warn his people against the seductions of error, and to entice them by the persuasion of truth?—If, through want of experience in this line of a clergyman's duty, these pastoral offices have been overlooked by the Professor, he would not surely insinuate that these things *are not so*: but if these things *are so*, or if they in any degree approximate to this description, nearly the whole of his argument is built upon a palpable fallacy.

Assumption 4. The Society for promoting Christian Knowledge issues no Bibles without the Prayer-Book accompanying them.

This assumption is necessary to the whole of his argument. Bibles, however, are very frequently issued from Bartlett's Buildings without the Liturgy; and if this be an evil, I can assure the Professor that it is one which exists to an alarming degree.

Assumption 5. "The members of the Bible Society withhold Prayer-Books\*."

My answer is, that we do *not* withhold Prayer-Books. It is a rash, a violent, and an unwarranted charge.

Assumption 6. "The members of the Bible Society disregard the Liturgy†."

Dr. Marsh employs many pages to prove, "that the Liturgy is essential to the welfare of the Esta-

\* See Dr. Marsh, pp. 15, 62, &c.

† Dr. Marsh, *passim*.

blished Church ; and that in proportion as the former is disregarded, in the same proportion must the latter be endangered\*.”—All this we should most gladly admit, even without the intervention of what he calls *proof*. My reply to this assumption, which pervades every part of his work, is, that we do *not* disregard the Liturgy.

You perceive, my dear Sir, that these are most magnanimous hypotheses ; and that, if they be true, Dr. Marsh has established every thing for which he contends. The Doctor will maintain, that he has proved the 5th and the 6th. Now, foras-much as they are manifestly unfounded, utterly and flagrantly inconsistent with fact and experience, there must be some error in his demonstration. Let us pause a moment to detect it. By referring to the margin†, you will have his logic before you. My comment shall be brief.

\* See Dr. Marsh, p. 42.

† “ If it be said that Churchmen, who become members of this Society, are not restricted in their *individual* capacity to the distribution of the *Bible alone*, I answer, that the very circumstance of their joining this Society, though it does not actually *prevent* their procuring Prayer Books elsewhere, has a *natural and necessary tendency* to diminish, in the opinion of Churchmen themselves, both the *importance* of the Liturgy, and the consequent frequency of its *distribution*. As this *tendency* of the Society is very important in its effects, and yet in general is not perceived, it will be worth our while to analyse and examine it in its several relations. I would not insist on the *additional difficulty* to which men are exposed, when the Bibles and Prayer Books, which they distribute to the poor, must be sought in *two* Repositories instead of *one*, because this additional difficulty *might* be overcome by a proportional increase of zeal for the Book of Common Prayer. But the misfortune

The detail in the note, the Doctor calls “abstract reasoning.” It is far too abstract for ordinary comprehension. To the demonstrations usually given in Cambridge, I have paid some little attention in

is, that as the difficulty *increases*, the inclination to remove it *diminishes*. When men are accustomed to procure Bibles from a Society, which furnishes at the same time the Prayer Book, they acquire the *habit* of associating the one with the other. But a habit of a contrary description is acquired by belonging to a Society, which furnishes the *Bible alone*. This habit occasions a *forgetfulness* of the Liturgy, with a consequent *indifference* to it. And this indifference is increased by a co-operation with those, who not only *omit* the Liturgy, but *reject it altogether*. Nor is mere *indifference* to the Liturgy the sole effect of this Society. Men are always inclined to *justify* the conduct of the Society of which they are members; for in so doing they *justify themselves*. Hence it is, that the *fundamental law* of this Society, the distributing the *Bible alone*, becomes, even among *Churchmen*, in the first place a matter of *excuse*, and gradually a matter of *approbation*, till at length the apology must be made by those who *contend* for its union with the Liturgy. Such is the consequence of this boasted union between Churchmen and Dissenters. When men of *different* religious principles are accustomed to act in *concert*, and to act on the principle of *one* party, that principle not only becomes the leading principle of the *whole body*, but gradually *approves* itself to the whole body. When Churchmen, who *have* a Liturgy, and Dissenters who have *none*, agree in forming a Society, which by its constitution *excludes* the distribution of the Liturgy, the *whole* Society conforms to the principle of the Dissenters. For, though there is a principle, which is common to them all as *Christians*, namely the distribution of the *Bible*, yet the principle, which is peculiar to the *Churchmen*, is wholly *disregarded*. Hence arises that notion of *generalised* Protestantism, which has been lately the theme of admiration: and because the *Bible only* is the religion of the *Protestant*, they disregard all *distinctions*, which separate *one* class of Protestants from *another*. In this manner do Churchmen become advocates of a principle, which, *if they had never belonged to this Bible Society, they would probably have condemned.*—*Inquiry*, pp. 56—58.

my time; and I do affirm, that if the Professor's note be a specimen of close or correct reasoning, Euclid and Newton are two of the veriest babblers that ever pretended to connect ideas. Only pause as you trace the steps of his demonstration, and ask the simple question, how does this follow? and I am persuaded you will soon be of the opinion once expressed by Lord Thurlow about similar preambles, that a coach and six might drive easily through every part of it. Each member of the proof is looking wistfully for help to its tottering neighbour; but its neighbour is out of sight and hearing. Like scarecrows in a corn field, they incline in sad civility to each other; but if they lean for support, their downfall is inevitable. They are still scarecrows, without mutual connection or any bond of union.

The general scope of this logic is, that if I unite with a body of men, for a specific purpose, I omit all collateral objects. An institution like the Bible Society, according to Dr. Marsh, has a natural and necessary tendency to diminish, in the opinion of Churchmen themselves, both the importance of the Liturgy, and the consequent frequency of its distribution. Why?—Again, we acquire a habit of furnishing Bibles alone, and thus we are led to forget the Liturgy, to excuse and to defend its omission. Why? Do I *forget* that I am a Churchman as well as a Christian? Am I not reminded, by the return of every Sunday, of the wants of my poor? Do I not belong to another society, from which I can be furnished with Prayer-Books; and if not, cannot I procure them?

Does an anxious wish to disperse the Scriptures through the world tend to limit my charity or to sophisticate my mind?—If this be sound reasoning, I am sorry that I find myself unable to perceive its force.

Permit me to lay it before you in few words.

“ If you belong to a society which gives only the Bible, you have a natural and necessary tendency to undervalue the Liturgy: if so, you will give it less frequently. If you belong to a society which distributes Bibles alone, you will lose the habit of distributing Prayer-Books; if you lose the habit, you will soon acquire, in place of it, forgetfulness of the Liturgy; and forgetfulness will produce indifference; and this indifference will be increased by your co-operating with men who are also indifferent. You will next justify your society: if so, you will be led to excuse the impropriety of giving the Bible alone; and if so, you will gradually approve of giving Bibles alone; and at length you will compel honest Churchmen, who contend for its union with the Liturgy, to get up and defend themselves; and then, after all, and lastly, you will adopt a system of generalised Protestantism.”

In this epitome of his abstract reasoning, I am not conscious that I have done him any wrong. Your memory will easily recal a similar specimen: “ If thou never wast at court,” says Touchstone, “ thou never saw’st good manners: if thou never saw’st good manners, then thy manners must be wicked; and wickedness is sin, &c. &c. Thou art in a par’lous state, Shepherd.” It is not for me to decide whether the learned

Professor or the unlearned Touchstone is most logical in his proofs or most correct in his conclusions; but I am so little satisfied with either, that I would say to Dr. Marsh, as Corin says to his opponent: "Instance briefly; come, instance."

Permit me to analyse this proof.—By belonging to a society which gives Bibles alone,

1. You acquire a tendency to undervalue the Prayer-Book.

2. You give it less frequently.

3. You lose the habit of giving it.

4. You forget it\*.

5. You become indifferent\*.

6. You increase your indifference by co-operation.

7. You justify your conduct.

8. You excuse the impropriety of giving a Bible alone.

9. You gradually approve of giving Bibles alone.

10. At length you venture to attack those who attack you; and,

11. And lastly, You draw your doctrines from the Bible alone, and adopt a system of generalised Protestantism.

Change the order of the steps *ad libitum*, and you will perceive the reasoning to be just as conclusive. "Marry, Sir," says honest Dogberry, "they have committed false report; moreover, they have spoken untruths; secondarily, they are slanderers; sixthly and lastly, they have belied a lady;

\* Should not these steps change places?

thirdly, they have verified unjust things; and to conclude, they are lying knaves."

The learned Professor assures us, that he has deduced an inference by the sole aid of "*abstract reasoning*," and has appealed "to no *fact* whatever." No, no: *We* will take the facts; to the "*reasoning*" *he* is heartily welcome.

In prosecution of his argument, Dr. Marsh presents us with the following terror-striking article of intelligence:

"When Churchmen and Dissenters, therefore, agree to act on a principle which excludes that criterion and test (the Liturgy), and excludes it where the Church of England is established, an union of such parties, on such a principle, must ultimately lead to the ruin of that party which makes the sacrifice." Now if this be the natural and necessary, or even the probable, tendency of a Bible Society, the danger is great and imminent. We are not merely approximating to the precipice, but we are already advanced to the margin. For not only are the nineteen or twenty prelates who patronise the Bible Society at the mercy of this "*abstract reasoning*;" but the Archbishop of Canterbury himself, and the Bishop of London, who have not, I believe, yet given their active support to it, are inadvertently promoting the tremendous evils against which the boding voice of the Professor so lamentably and logically warns us.

✓✓ You have heard, my dear Sir, of the institution called the Naval and Military Bible Society. I would not trouble you with an account of it, but under the hope that Dr. Marsh and others of my

readers may obtain some intelligence from the detail. The Professor will not be offended, if I afford him materials for an attack upon another society.

“ The sole object of this institution is to distribute Bibles among the sailors and soldiers of the British navy and army. It took its rise in the year 1780. Many naval and military officers of high rank in his Majesty’s service have, from time to time, made application to the society; and have, in the most satisfactory manner, expressed their approbation of its designs. *From their own observation they have testified their conviction, that the Holy Scriptures, which teach men to be faithful servants to God, would teach them also to be faithful servants to their king and country; instructing them ‘to be strong and of good courage,’ ‘to fear God and honour the king.’* ”

“ Where then is the Briton, who loves his king and his country, who will not cordially lend his aid to put the Bible into the hands of their intrepid defenders, and who will not add his prayers that the Divine blessing may attend the gift? ”

“ *As the Society engages to distribute only Bibles and Testaments, according to the authorised version, without note or comment, it is hoped that this consideration will tend to unite all good men, who regard the interests of true religion, in supporting an institution on the importance of which there can be no difference of opinion.* ”

“ Your Committee, in conclusion, deem it expedient to meet an objection which has arisen in the minds of some individuals, who, notwithstanding the expla-

nations hitherto afforded, have been led to consider the continuance of this society less essential and necessary in consequence of the establishment of the British and Foreign Bible Society; but your Committee cannot admit that there exists any just grounds for such an objection. The immediate and professed objects of the societies are very distinct and different: the one is general in its operation, and professes to encourage a wider circulation of the Holy Scriptures in various languages, and to all descriptions of persons; the other devotes its whole attention to two classes of men, the sailors and soldiers of the British navy and army, amongst whom they distribute the Scriptures gratuitously. There is a wide field for usefulness open to each of these laudable societies, and ample scope for the exertions of both; therefore it appears to your Committee that the best effect that one can have upon the other, is to prove a mutual stimulus each to the other in zeal, patience, and continuance in well-doing. Let this society imitate the bright example of the British and Foreign Bible Society: if we had funds as abundant; friends as numerous, zealous, and persevering; upwards of 460,000 souls in the British navy and army, whom we profess to take under our peculiar care, would prove full employment for all our resources."

Rule 2d. "A subscription of one guinea per annum shall constitute a governor of this society, and a benefaction of not less than ten guineas a governor for life."

Rule 3d. "*No other books shall be given, or sold at reduced prices, by this Society, than Bibles and New*

*Testaments, according to the authorised version, without note or comment*; and no person shall be entitled to receive them, besides those who belong to the royal navy and the army (including the royal marines and militia) of the United Kingdom."

Of this society his Grace the Archbishop of Canterbury is President, and the Right Rev. the Lord Bishop of Durham one of the Vice-presidents. The Bishop of London was elected Vice-president by the General Committee on the 6th of February, 1812, since the publication of Dr. Marsh's Inquiry. His Lordship had paid ten guineas to the society, and authorised the Secretary to request that sermons might be preached for it on the Fast-day, by all the clergy in his diocese. The request was made to about 250 of his Lordship's clergy; and the funds have been greatly increased by their efforts. A clerical friend of mine informs me, that the sum of 350*l.* was received by the Secretary, Capt. Close, the day after the fast. Of this sum, upwards of ninety pounds were collected by the Dean of Canterbury, after his sermon at St. James's, on the 5th of February. ✓✓

Now let us turn once more to the "*abstract reasonings*" of the learned Professor. If his argument be true, it applies in its full force to this very excellent institution. Should Dr. Marsh happen to meet the distinguished prelates who patronise the Naval and Military Bible Society, when the spirit of "*abstract reasoning*" is upon him, he would deliver himself, I suppose, in the following terms:—

" ' I will bode; I will bode.'—In your Naval and Military Institution you have united the Dis-

senting influence and the Church influence. Your Lordships belong to a society which gives Bibles alone; though this circumstance does not prevent you from getting Prayer-Books elsewhere, it has a *natural and necessary tendency* to diminish in your opinion, as churchmen, the importance of the Liturgy, and the frequency of its distribution. You have an additional difficulty in getting Prayer-Books; and the misfortune is, that as the difficulty increases, your inclination to remove it diminishes. You acquire a habit of neglect by giving the Bible alone; you forget the Liturgy, and become indifferent to it. Nor is this all: you will soon be inclined to justify your society, because in so doing you justify yourselves. Hence you will excuse your distribution of the Bible alone, make it a matter of approbation, and compel me, who oppose you, to defend myself. Such is the consequence of this boasted union of the Naval and Military Bible Society. You exclude the criterion and test of the Church of England, and exclude it where the Church of England is established; and I tell you plainly, though with the fate of Cassandra before me, that you will introduce generalised Protestantism; that an union of such parties, on such a principle, must ultimately lead to the ruin of our Establishment; for it must lead TO THE RUIN OF THAT PARTY WHICH MAKES THE SACRIFICE!" "The Church is undermined, while the Conventicle remains entire!" And how much, he might add, are all these dangers, which must be considered as common to every institution founded on such generalising principles, increased in the case of a society

which deals out the means of instruction to our army and navy, the guardians of our liberty, our laws, and our religion!

The conclusion, believe me, is undeniable; and it is as modest and convincing as the logic is clear and forcible.

I am, &c.

## LETTER III.

My dear Sir,

LET me now call your attention a little to the *matter of fact*. I would propose this question: Are the clerical members of the Bible Society in truth as careless about the Liturgy as the demonstrations of the Professor have proved? My entire conviction is, that no men have been more careful, *no, not Professor Marsh himself*, in defending the Liturgy, in explaining its beauties, in distributing it to their poor, and in personal attendance whenever it is read in the church. If Dr. Marsh can point out any instances, in his own neighbourhood, of churches shut up during Lent, because those who pretend a love to the Liturgy choose to absent themselves, I think he will presently find that those very absentees are the most vehement in their charges against the Bible Society for indifference to the Prayer-Book. If he find parishes neglected, as far as it regards the distribution of our Liturgy, the fact, I am persuaded, will bear me out in the assertion, that the advocates of the Bible Society are not more culpable than others. I should rejoice exceedingly if the truth could be ascertained by reference to numerous cases. I will venture to appeal to one or two instances immediately within my own knowledge. As my observations are purely defensive, I

shall not advert to any case of neglect among our opponents.

Permit me, my dear Sir, to allude to your own parish. As Dr. Marsh accuses you of speaking the sentiments of a party\*, it is but fair to conclude that your conduct also corresponds with that of your party. I feel myself authorised in making a statement which your own modesty would not suffer to come from yourself, that there is not a child in your parish who could not say his Catechism at seven years of age, and some earlier; and that all have had Prayer-Books from the time that they were able to use them.

A worthy friend of mine, a rector in this county, and to whom the Hertfordshire Bible Society is indebted for its existence, has absolutely inundated his parish with tracts from Bartlett's Buildings; and all the poor who can use the Prayer-Book have been liberally supplied.

I select yourself and Mr. Michell for my examples, because of the very prominent and able part you have both sustained in opposition to the Anti-Biblists.

I have no manner of doubt that the learned Professor has supplied the poor of *his* valuable living with equal liberality; but, be it remembered, that he *brings* the charge, and that I only *repel* it. If,

\* To what party the learned Professor wishes to attach your name, unless it be the *party* which supports the Bible Society, I have not been able to ascertain. That the party, with which you are associated for the purpose of circulating the Holy Scriptures, is not obscure or contemptible, a reference to the List of Subscribers will sufficiently prove, without the aid of much "abstract reasoning."

indeed, a report should prevail that the only printed tract he has thought proper to circulate in his parish of Terrington, instead of containing the smallest reference to religious instruction, be an exposition at large of his motives for raising his tithes, I must consider such a report to be founded in *scand. mag.* even though a printed document to that effect, bearing date "Cambridge, 11th March, 1811," does bear the name of *Herbert Marsh*. This must be surely a libel; since it is impossible to conceive that a Theological Professor, in the possession of between 3000*l.* and 4000*l.* per annum, held all by his boasted tenure, would make such a tract his introduction to the notice of his parishioners.

Nor have the Biblists\* neglected, both by their writings and public ministrations, to illustrate and defend the Liturgy, and to recommend it by all the powers of argument and eloquence. Mr. Biddulph's Treatise is well known to you; and Mr. Biddulph is a warm friend to the Bible Society.

But perhaps the Professor has his eye upon Cambridge. Among the most strenuous Biblists in this University, is the Rev. Charles Simeon; and how has he conducted himself?

Having occasion to spend a Sunday at Cambridge, during the month of November, I repaired, as usual, to the university church. Mr. Simeon preached. His subject was the Liturgy of the Church of Eng-

\* To avoid the perpetual recurrence of tedious circumstances, I shall beg leave to adopt the terms "Biblist" and "Anti-Biblist:" the former word denoting a friend, and the latter an enemy, to the Bible Society.

land ; the second of four sermons, which, in his turn as university preacher, he had prepared for the occasion. I never heard a discourse which was more calculated to produce an impression ; and it is impossible that any person should have left the place without additional love and veneration for our most excellent Prayer-Book. I waited till he came down from the pulpit, and requested him to lend me the sermon. He very politely acceded to my wishes ; and, on a subsequent request, had the goodness to furnish me with a copy of that which preceded it. When I began my reply to the Professor, I wrote to Mr. Simeon, with the view of procuring copies of the whole series, that I might have the opportunity of demolishing the “ abstract reasoning ” of Dr. Marsh by an appeal to facts. I rejoice to find that they are already in the press ; and I recommend them most earnestly to the attention of every Anti-Biblist in the kingdom.

Indeed, that the Professor should ever have published his “ Inquiry,” if he knew of these sermons, is a problem of which I cannot give the solution. Does he not attend the university church sometimes on a Sunday ? Do I not recollect observing him there on that very occasion ? My memory is not remarkably tenacious ; but circumstances which we seldom observe, are apt to arrest the attention ; and, in consequence of my not residing in the university, I had not been at St. Mary’s for several months.

A by-stander would naturally demand, “ How then does it happen that Dr. Marsh has expended so much wit, and argument, and eloquence in prov-

ing what you never deny?" "Indeed I know not."  
 —"Have you not objected then to the dispersion  
 of Prayer-Books?" "Never: we do ourselves dis-  
 perse them,"—"Have you done nothing to bring  
 the Liturgy into contempt?" "Nothing at all:  
 we do ourselves recommend it\* as, next to the  
 Bible, the most valuable composition which we  
 can put into their hands,"—"Have you not 're-  
 proached' Dr. Marsh, and 'bitterly reproached'  
 him, for advising you to give Prayer-Books to the  
 poor?" "Certainly not: for, as Churchmen, we  
 consider it to be our bounden duty so to distribute  
 them†; and, when hypotheses and assumptions have  
 done their worst, it is our constant practice."

I am, &c. &c.

\* See Mr. Simeon's four Sermons, preached before the University  
 in October and November 1812.

† See Mr. Vansittart's Letters to Dr. Marsh and Mr. Coker; the  
 Dean of Carlisle's Address on the formation of an Auxiliary So-  
 ciety at Cambridge; Mr. Dealtry's on a similar occasion at Hert-  
 ford, &c. &c.

## LETTER IV.

My dear Sir,

IN this letter I shall present you with a few specimens of incorrectness, to which I will affix the general name of *mistakes*. It will of course be understood that the learned Professor did not make his *mistakes* by *design*: I discover in them nothing worse than the ordinary lapses of a vigorous mind, engaged in a cause which it does not even profess\* to understand. In referring to instances, I shall confine myself to a very small selection.

1. "The point on which I am at issue with them is, whether the Church of England *may not possibly* be injured by an extensive omission of the Liturgy†."

This is *not* the point on which he is "at issue with them:" we all allow that an extensive omission of the Liturgy might be injurious to the church. What then is the point for which the Professor really contends? Only for the expediency of giving Prayer-Books? No: it is for the absolute *necessity* (pp. 4 and 5). This *necessity*, according to the way in which it is urged by Dr. Marsh, is denied

\* See "Inquiry," p. 53.

† P. 44. Has Dr. Marsh ever considered the question, whether the Church of England may not possibly be injured by an extensive omission of the Homilies? Is he aware that the Homilies are wholly omitted in the volumes of tracts which are issued by the Society for promoting Christian Knowledge?

by his opponents. The point, on which we are really at issue is this: whether we shall not, by supporting the Bible Society, *ruin the Establishment*\*?

Dr. Marsh contends so warmly for the distribution of Prayer-Books with the Bible, that he will not suffer me to give a Bible, unless I will also give the Liturgy.

He contends, that the circulation of the Bible alone will alienate the minds of men from the Establishment. We consider this as a libel upon the Church, and oppose it as injurious to her fame and character. Our practice is to give the Prayer-Book; but we say, that no man shall impose conditions upon us, when we are employed in dispensing the word of God.

2. "To justify the distribution of the Bible alone, it is asked," you say, "by Dr. Clarke, whether 'the light of Revelation shall be conveyed through the public portals of the temple or by the gate belonging only to the priests?' If our reformers," you add, "were now alive, those *priests* who composed the Liturgy and Articles, they would tell him, that their office was only ministerial," &c.†

This noble image of yours, which no man except Dr. Marsh has misunderstood, he applies directly to the Reformers. He might as well apply it to the Pope and his Cardinals.

3. Dr. Marsh endeavours to establish the fact (p. 74), that the Bible Society is not equally fair for both parties; that the terms on which we act are not terms of reciprocity. Why? Do we not all acknowledge the Scriptures as the word of God? And can

\* Inquiry, pp. 61, 62.

† Ibid. p. 23.

we procure from the Society any other work than the Scriptures alone? "Yes; but you ought to give Prayer-Books." I get them elsewhere. "The Dissenter will give tracts." If so, he gets them elsewhere. Our common basis is the distribution of the Bible: is not this a principle of reciprocity?

4. "*We know by experience* that the Bible Society" (and the Naval and Military I presume) "brings the Liturgy into neglect.

"Shall we recommend it therefore to churchmen to become members of a society, which not only has a *tendency* to bring the Liturgy into neglect, but which already, as we know by experience, *produces* that effect.\*"

"We know by experience!" We know it by "abstract reasoning." We know by *experience* just the contrary.

5. "I was accused in my absence, and under circumstances which would have prevented my being heard had I been present†."

Dr. Marsh would most assuredly have been heard with all the respect and attention due to his situation and talent. The only person who did not proceed with his observations, desisted on the evident wish of the assembly, that no reflections should be cast on the Society for promoting Christian Knowledge. The noble Earl in the chair, and every person present, was prepared for a discussion on the merits of the Bible Society; and I went under the expectation that Dr. Marsh would attend. I believe he will not deny that you *earnestly requested* his attendance, and he will recollect his answer;

\* See "Inquiry," p. 60.

† Ibid. p 26.

the character of any other institution was quite foreign to the object of the meeting. I am firmly convinced that no speaker would have been heard with more attention than the Margaret Professor; and I should rather suppose that his opinion of himself would not suffer him to think the contrary. But I am weary of this subject. Let me finish with a short observation. If I were to call such passages misrepresentations, instead of mistakes, I should say that our speeches are misrepresented\*; our motives are misrepresented†; our principles are misrepresented‡; and if the accusations and inuendoes of Dr. Marsh could be substantiated, I should almost begin to doubt of our personal identity.

That the Professor believed what he wrote, no man can, I hope, doubt; and I therefore charge him with nothing more than with writing what he cannot now believe.

I am, &c. &c.

\* See "Inquiry," pp. 6, 7, 8, 17, 18, 21, &c. &c.

† Inquiry, *passim*.

‡ Inquiry, *passim*.

## LETTER V.

My dear Sir,

THE insinuations of the Margaret Professor against the whole race of Biblists, are very numerous and very uncommon. The object of the present letter is to select a few choice specimens. I shall merely lay them before you, without note or comment. A dozen will be sufficient.

1. If it were not for our love of popularity, we should directly deny the utility of the Prayer-Book.

“ It is a gross perversion of my meaning to ascribe to the presence of the former what I ascribe to the absence of the latter. But the objection would be less popular if they directly denied the utility of the Prayer-Book\*.”

2. Dr. Milner was desirous to hold out Dr. Marsh to public indignation.

“ However desirous Dr. Milner may have been to vindicate the distribution of the Bible alone by the society of which he is so zealous an advocate; however desirous, therefore, he might have been to hold out to public indignation a professor who contends for the distribution of the Liturgy in company with the Bible, &c.†”

\* Dr. Marsh's Inquiry, p. 17.

† Ibid. p. 21.

3. Dr. Milner would have asserted, if he durst, that Professor Marsh does not consider the Bible as containing all things necessary to salvation.

“ The whole assembly was impressed with the notion that the Margaret Professor had so far departed from the principles of a Protestant, as to maintain that the Bible alone containeth not all things which are necessary to salvation. It is true, that no one ventured to say so in positive terms, especially as I had declared in that very Address which Dr. Milner then held in his hands, that the Bible was the only fountain of religious truth. But men scruple not to insinuate what they dare not assert\*.”

4. The Biblists are enemies to the principle of educating the poor in the doctrines of the Church.

“ How greatly soever it may be approved by the friends of the Establishment, I must of course, and indeed for this very reason, expect that it will be assailed by those who are unwilling that the national religion should be made the foundation of the national education†.”

5. The Biblists, like the Puritans, have a *secret* as well as *avowed* object.

“ The secret object of the Protestation was to abolish instead of supporting the Liturgy, which the Puritans now called the Service-book‡.”

6. Our conduct will be similar to that of the Puritans.

“ With the Bible in their mouths, they overturned both the altar and the throne. But they had the

\* Dr. Marsh's Inquiry, p. 26.

† Ibid. p. 27.

‡ Ibid. p. 35.

Bible alone, or unaccompanied with the Liturgy: they expounded, every man from his own caprice; and the sectaries became as numerous as the interpretations of the Bible were various\*.”

7. We do not believe in the excellency and usefulness of the Prayer-Book.

“ Bishop Beveridge in his sermon on the excellency and usefulness of the Common Prayer, (a sermon which should be read by every member of the Bible Society)†,” &c. &c.

8. We justify and recommend the neglect of the Prayer-Book.

“ Would Tillotson and Secker, in a controversy with Dissenters, have approved the distribution of the Bible alone? Would they, would especially the latter, who wrote lectures on the Church Catechism, have justified the neglect of giving the Prayer-Book with the Bible? (We have already seen what Bishop Beveridge, who was a contemporary of Tillotson, thought on this subject). And Tillotson himself, though bred among the Puritans, must, from his own knowledge of the mischiefs which arose from the neglect of the Liturgy, have been induced to abstain from recommending that neglect‡.”

9. The Biblists dare not tell what they mean.

“ The only difference” (between us and the Puritans) “ is in favour of the ancient orators, who had the candour to *declare* their meaning, and to exclaim without reserve, Take heed of toleration§.”

10. We are friends to the repeal of the Test Act,

\* Dr. Marsh's Inquiry, p. 41.

† Ibid. p. 39.

‡ Ibid. p. 46.

§ Ibid. p. 49.

“ And if they unite under its banners for the very purpose of obtaining a repeal of the Test Act, no one has a right to blame them. It is their interest to do so; and if Churchmen encourage them, the Dissenters themselves are free from reproach\*.”

11. We do very covertly circulate with our Bibles Calvinistic Tracts.

“ I have not argued from the practice (whether real or imaginary) of Churchmen supplying the place of the Liturgy with Calvinistic Tracts; though, if it be true that such tracts (or even verbal expositions) are communicated with the Bible, the omission of the Liturgy may be more easily explained. I have left this consideration to those whose connections may afford them the means of more accurate information†.”

12. We speak what we dare not print, lest the Margaret Professor should overwhelm us.

“ I am aware that there is now in the press a speech of the Foreign Secretary, which I have been desired to see, and which gives a very different account from all that had been said before. But all the other speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained uncontradicted by the authors of them, might also at this rate be new-modelled in consequence of my objections to them. On this subject I shall say more in the Appendix‡.”

I am, &c. &c.

\* Inquiry, pp. 50 and 51. † Ibid. p. 58. ‡ Ibid. p. 67.

## LETTER VI.

My dear Sir,

FROM the specimens which have been already produced, (and I have by no means exhausted my stock) you will perceive that no small portion of the pamphlet under consideration consists of mistakes in fact, assumptions, misrepresentations, insinuations, sophistry, and vain repetitions; of long and laboured attempts to prove what no man denies, and of demonstrations to establish positions which all men, except Dr. Marsh, know to be unfounded. I have waded thus far without reaching a single *argument*: the present letter is intended to examine the *reasons* on which the Professor founds his objections.

Argument 1. Dr. Marsh has been attacked, at the public meeting in Cambridge for the formation of an Auxiliary Society, especially in the speeches of Dr. Milner and Dr. Clarke, because he pleaded for the Liturgy\*. The conclusion is, that the Bible Society is at least indifferent, if not hostile, to the book of Common Prayer. I heard the speeches alluded to, and have read the report of them: and albeit "accustomed," as the Professor says, "to look only at the surfaces of things," I shall not

\* See page 6.

hesitate here to follow the example which he has set me, by adopting his own language of defiance, and therefore challenge him to produce the passage.— But the passage he *cannot* produce.

The observations of the Dean of Carlise were confined to a paper which had been circulated by Dr. Marsh, with great assiduity, in order to injure the intended Auxiliary Society: and the Anti-Biblists followed with zeal the steps of their master. In that paper Dr. Marsh considers the dispersion of the Bible alone as an evil \*, to be *corrected* only by the dispersion of Prayer-Books. He says, that, by giving our influence to the modern Bible Society, we *divert*

\* If I mistake his meaning, my readers shall at least have it in their power to confute me: the whole runs thus:—

“ And as the members of the Society *believe* (though without reproach to those whose belief is different) that the doctrines of the Liturgy are *correctly* derived from the Bible, they consider it as their indispensable duty to unite the one with the other. Indeed, uniformity of doctrine can never be produced without an adherence to this rule: for *every* Christian party either finds, or *supposes* that it finds, its peculiar doctrines in the Bible.—But this salutary rule, so necessary to promote uniformity, so desirable therefore by every true Churchman, *cannot* be observed by the *modern* Bible Society: for such a rule would not only be contrary to its present avowed object, but absolutely inadmissible from the *very constitution* of the Society. For it not only consists of Dissenters as well as of Churchmen: but an *equality* of power and interest between the two parties is the avowed *basis*, on which this modern Society is built.

“ It is true, that those members of it, who are attached to the Church, may so far CORRECT the evil, that when they have obtained Bibles for distribution from this Society, they may *of themselves* add Prayer-Books, and Religious Tracts in unison with the established faith, and that this CORRECTION will be rendered easy, if (as frequently happens) they are members also of the *other* Society.”—*Camb. Report*, p. 57, *Appendix*.

the strength of the Establishment into a foreign *channel*, where the current *may* at least be found against us. He thinks it very likely, notwithstanding the professed object of the Society\*, that other objects, inimical to the church, “may in time be associated with the main object.” The experience of seven years he holds to be a “poor ground of consolation.” The Dissenters, he says, *cannot* be well affected to the church, or they would not be dissenters from it. This is one among Dr. Marsh’s profound discoveries†! He *assumes* that we are giving political importance to them, and may therefore be hastening the ruin of our own church; and by contending that we ought to unite the Liturgy with the Bible, that is, that we must never give even a New Testament without a Prayer-Book, he does in fact

\* The calculation of ordinary men would be this: as the society has maintained its avowed principle for seven years without symptom or thought of change, the probability is that the principle will be maintained in future. The Doctor seems to reason thus:—That forasmuch as we have adhered to the fundamental rule for the last seven years, therefore in the next seven years we shall abandon the rule. Some time ago, when the Doctor got himself entangled in “abstract reasoning” about the probability of certain readings in manuscripts, he assumed, that if, on collating “p” manuscripts, a certain reading is found in only one of them, the chance that it will be found in the next, or  $\overline{p+1}$ th, is  $\frac{1}{p}$ . Now let  $p=1$ ; the chance  $=1$ , or certainty; that is, if the reading be found in one, it *must* be found in the next. In this matter of the Bible Society, he comes to a conclusion exactly the reverse.

† If the Professor had employed much of deep thought and profound reasoning, he would have discovered that thousands of Dissenters in this kingdom are such for no other reason, but because they cannot have a seat at church; and that thousands more never consider at all the difference between the church and the meeting-house.

prevent the unfettered circulation of the Scriptures, and raises the compositions of men to at least the same authority with the word of God. Would our Reformers have done this?

Now as these papers were not hid in a corner—as the Anti-Biblists attempted to second the blow by a Grace in the Senate\*—as they were not a little wroth against the Biblists—it was absolutely necessary for some person to shew the fallacy of the Professor's Address. Had not the task been executed by abler hands, my intention was to have examined the paper myself, and I took it with me to the Town-hall for that very purpose. Dr. Marsh has no right to complain that a reply was given in his absence; if he did not choose to be present, were we forsooth to presume that his objections had

\* The following is a copy of the paper containing the Grace.

*“Christ's Lodge, Dec. 10, 1811.*

“At the Congregation, on Wednesday next, a Grace to the following effect will be offered to the Senate, if forty members be present:—

“Cum quædam antiqua Societas patrocinio omnium tam Archiepiscoporum quam Episcoporum nostrorum cohonestetur quippe quæ jam centum annos eo consilio feliciter impenderit, ut Religionem Christianam, non quovis modo, sed juxta formam lege stabilitam promoveat, et huic nostræ Religioni subsidio esse atque opem ferre officium sit Academiæ Anglicanæ primarium:

“Placeat Vobis, ut in usum Societatis illius (quæ Anglice vocatur *Society for promoting Christian Knowledge*), summa centum librarum e communi cistâ erogetur.”

This attempt to injure the Bible Society by a side wind, was completely abortive, for the friends of that Society supported the Grace. N. B. The Society for promoting Christian Knowledge is indebted for this sum of 100*l.* to the Auxiliary Bible Society then on the point of being established at Cambridge.

produced no effect? Was the assembly to separate, with the impression that the Address to the Senate was unanswerable? Dr. Milner did what he had a perfect right to do; he answered the paper by convincing arguments, and in the temper of a Christian. Of Dr. Marsh himself he spoke in terms of great respect, as did every person who alluded to him; and he also expressed an anxious wish for the welfare of the Society for promoting Christian Knowledge.

But he “bitterly reproached the Professor for recommending the Prayer-Book!”—Let us then hear the Dean’s own words:—

“There is not any member of our Church Establishment who entertains a more exalted idea of the excellence of our Liturgy, and of our Prayer-Book in general, than I do; and I heartily wish that Christians of all denominations could be persuaded to adopt the use of it; but as this is not to be expected while Dissenters of several denominations adhere to their present system of ceremonies and of church government, I would not represent the distribution of the Bible alone as dangerous to the Establishment, unless accompanied with the *corrective* of a Prayer-Book of the Church of England.”

But he misunderstood the Professor, it seems, in calling the Prayer-Book a *corrective*. Did he so? Let us hear Dr. Marsh:—“It is true, that those members of it, who are attached to the church, may so far *correct* the evil, that when they have obtained Bibles for distribution from this society, they may of themselves add Prayer-Books, and religious tracts in unison with the established faith, and that *this*

*correction* will be rendered easy, if (as frequently happens) they are members also of the other society." He borrowed the phrase from the printed address of the Professor himself.

But the Dean talks about *contagion*\*. And why not? Does he charge Dr. Marsh with using the word? No: but does not the Doctor tell of sundry evils which will accrue from the intercourse, and warn us to avoid it? And did not Dr. Milner do right to express his own meaning in such words as best suited his own ideas? If Dr. Marsh, instead of being a seasoned controversialist, were only just embarking in the trade; or if, well seasoned as he is, he had been charged with wilful and deliberate falsehood; I should not have expressed much surprise at his accusations against the Dean of Carlisle: but those who read the Dean's very admirable speech will find a good reason for the wrath of the Doctor, not founded on "bitter reproach." Bitterness of reproach is disgraceful only to its author; but *confutation* and *defeat* exasperate the vanquished.

I ought now to notice the attack upon you; for you too, it seems, *bitterly reproached* him. I confess, my dear Sir, that if I had been the subject of that sort of reproach which you dealt out at the

\* Dr. Marsh's "abstract reasoning," (p. 56, &c.) demonstrates that sundry evils arise from the existence of the Bible Society; and in the sixth step of his demonstration (see Letter II.) he affirms, that the "indifference to the Liturgy is increased by co-operation with those who not only omit the Liturgy, but *reject it* altogether." If we thus catch from Dissenters their spirit and practice, is not the effect very similar to *contagion*?

meeting, I should writhe under it as much as the Doctor does. Your language was perfectly respectful, but your reasoning was unanswerable: and what reproach is so bitter as a decisive argument? The vindication which you have given of yourself, in your spirited and fine-tempered reply, leaves me on this subject nothing to say, but to congratulate you on your success. The propriety of distributing Prayer-Books you never denied: the argument maintained both by yourself and the Dean of Carlisle, took its colour and its form from the excessive jealousy of those who will not suffer us to give a New Testament without a *safeguard*, lest it should, according to its direct tendency, give rise to erroneous creeds and schismatic practices. You assumed that we have an established clergy, and that the poor attend the church: and then, if the church is to be ruined by the circulation of the Scriptures alone\*—though, as the Doctor feelingly observes, “this particular form is the *tenure* of ecclesiastical, and even of civil preferment”—what are we to conclude, but that its doctrines or its forms are unable to bear the light of divine truth?

\* The paper to which Dr. Clarke alluded, was in the following words:—

“Whereas it has been insinuated, that they, who object to the modern Bible Society, object to the distribution of the *Bible*, it is necessary to reply, that their objection is not to the distribution of the *Bible*, but to the distribution of the Bible *alone*. Instead of requiring *less*, they require *more*. If to the distribution of the Bible, which the two Societies have in common, were added the distribution of the *Liturgy*, which distinguishes the *ancient* Bible Society, and distinguishes the Churchman, the chief objection to the *modern* Bible Society would be removed.”—*Report*, p. 64.

Such an imputation is a libel on the Establishment. "Though I know nothing of the arguments," says the clown, "I can see which is *in a passion* first." I can see it too, and I congratulate you on your success. I wish sincerely that the Professor, and all the Anti-Biblists in the kingdom, had been present at the meeting.

Argument 2. That there is a close analogy between the plan of the Bible Society and the system of Lancaster.

"Mr. Lancaster adopts the Bible, and the Bible alone. He disdains, with our present advocates, 'the gate belonging only to the priests,' and approaches at once to 'the portals of the temple.' But having ventured without a clue to explore the innermost recesses, he was bewildered in his way, till at length he wandered to the devious passage, where Christianity itself becomes lost from the view \*."

I learn from this passage, after many endeavours to comprehend its meaning, a few notable lessons, and I beg your attention to them.

1. That Mr. Lancaster adopts the *Bible alone*.
2. That he advances to the temple *without a clue*; therefore the Bible is no clue.
3. That merely by using the Bible, he has been *bewildered in his way*: and
4. That by using the Bible alone, *Christianity itself has been lost from his view*!

Alas! alas! that the word which was given us by

\* Inquiry, p. 24.

infinite Wisdom to be a lamp unto our feet, and a light unto our path, should *lead us out of the way!* that the Gospels and the Epistles, which were intended by Jesus Christ to teach us his doctrine, and to point out our duty, should make us utterly lose sight of them both—lose sight of Christianity itself! What will not a bold controversialist assert, when engaged in maintaining at all hazards a favourite cause!

The 4th section of the Professor's Inquiry, bearing upon this same subject of Lancaster, consists in a great measure of extracts from his far-famed sermon at St. Paul's, and of panegyrics upon the said sermon. I read it with attention on its first appearance, and with the conclusions in most parts of it I heartily coincide. The grand project for a National Education I hailed with the warmth which every well-wisher to his country must certainly feel on such an occasion. I had no particular anxiety to examine into the causes which produced this great project of benevolence: it was sufficient for me to find it in existence. It was sufficient for me to know, that as societies were in full activity to furnish the poor with the word of God, Divine Providence had at the same time pointed out a mode by which the poor of our own church may be enabled to read it. From the combined operations of these magnificent institutions, I look forward to the most beneficial results: and we may reasonably hope that our poor will now be raised to their just rank in the scale of being; that good principles and good morals will be generally found in the southern part of this island, as they have long been

found in the northern, and that *all classes and denominations* will have cause to bless the Church of England for its liberality and generosity to *all*. I need not inform you, that I took the first opportunity of subscribing my name, and have never ceased to recommend the institution with all my might. Yet there are certain parts in Dr. Marsh's sermon in which I do not coincide with him: these I will discuss in a separate letter. ✓✓

Let me here, however, be clearly understood. As a clergyman of the Church of England, I think myself bound, both in duty and in conscience, to promote the interests of my own church, and therefore to inculcate her forms. In doing this, I am at the same time rendering the most effectual service to Christianity. Hence I can have no hesitation to say, that every school established by a churchman for the instruction of the poor, ought to be founded upon the principles of the Establishment: whether I adopt the mechanical part from Lancaster or Bell, is a matter of subordinate consideration. Before the plan of national education was proposed, I should have engrafted upon the mechanism of Lancaster my own scheme of instruction: it would thus virtually have coincided with the system now supported by the other friends of the Establishment. "For a considerable time," as I learn from a correspondent, "the practice of Lancaster was to use the Liturgy as a reading book in his school; he used to go about to his Church-of-England friends, begging for their worn out Prayer-Books—(those in which the leaves containing the daily service had become tattered)—the whole leaves of which he

was in the habit of pasting on boards, that they might serve as reading lessons for the children."

If his schools were conducted in all cases upon this plan, I should agree with Dr. Marsh, that the practice of the clerical members of the Bible Society is, thus far, similar to the practice of Mr. Lancaster. As he instructs children in the Bible and Prayer-Book, so we give the Bible and Prayer-Book. But is it not obvious, that the simple act of giving a Bible differs very widely from the process of instruction at school?—from spelling, and writing, and arithmetic? No, says the Doctor, there is an exact similarity: and in order to shew this, he tacitly assumes, that in a school established with the Lancasterian mechanism, you can add nothing to the general plan. In his Inquiry he supposes, (not indeed very tacitly, for he talks about proof!) that the clerical members of the Bible Society cannot give a Prayer-Book: or if they do it at present, that they will *lose the habit* and *defend the omission!* That as Lancaster teaches only the Bible, we give only the Bible! That as Lancaster has lost sight of Christianity by reading only the declarations of Christ, so we shall overturn the Church of England by examining its foundation! So much for this boasted analogy! and so much for the argument!

3. "The notion of generalised Protestantism, which admits of no reference to any particular creed, was well adapted to prepare the minds of men in the reign of Charles I. for the subsequent abolition of the English Liturgy. And if this system of generalised Protestantism, which is likewise

maintained by Mr. Lancaster, continues to be maintained in the practice of the modern Bible Society, and in the vindication of its advocates, we may apprehend the same effect from the operation of the same cause. Men become so enamoured of the Protestantism in the abstract, that they abstract themselves from the Protestantism by law established.\*”

You have seen, I doubt not, that admirable caricature, the Progress of a *Lie*. Look now at the Progress of an *Hypothesis*. The learned Professor is too happy in his expression of “*generalised* Protestantism,” to let us escape with the inevitable result of Deism: we are also to be shewn up as Regicides in petto. I will take leave to ask him a few questions. Is he now speaking about Churchmen? Have all our Archbishops, and Bishops, and Nobles, and dignified Clergy, who patronize Lord Teignmouth’s institution, or its twin-sister, the Naval and Military Bible Society, adopted the generalising system which prevailed in the days of Charles? If they were Churchmen before, are they not Churchmen now? Do they not believe in that particular creed which they repeat every Sunday? Have the Members of the Naval and Military, and of the British and Foreign Bible Society, ever maintained, either in theory or practice, a system of generalised Protestantism? Has it not been a violent charge against the latter, that its dissenting members issue tracts with the Bible? Is *that* generalised Protestantism? Is it not a fact that we do *in our practice* give Prayer-Books?

\* Inquiry, p. 32.

*Is that generalised Protestantism?* Whether the Dissenters give tracts or not, I never thought it worth my labour to inquire: that the clergy give Prayer-Books is undeniable. Dr. Wordsworth would have pressed the argument, if he had doubted the fact: but the integrity of his heart would not suffer him to libel and scandalize his brethren, by the pompous display of assumptions which he knew to be false. How then should the Bible Society *continue* to act upon that system—a system in which it never has acted? Do its advocates *vindicate* generalised Protestantism; its advocates of the Church of England? No! yet Dr. Marsh, assuming all these monstrous positions as undeniable truths, warns us to apprehend from the dispersion of the Bible by the Bible Society, a revolution in our Establishment, and the murder of our King.—The application of the remainder of this chapter is built upon these wonderful premises! The history may be correct; but it is nothing to his purpose.

Argument 4. The Society is supported by Calvinists. I am sorry that I cannot do justice to the Professor by a short quotation. “But let us return to the Liturgy, and take a review of the several very interesting facts recorded in the preceding section, which deserve the more attention, *as they have a striking similarity to the events now passing before us.* We have seen, that in the first place was introduced a system of generalised Protestantism, of Protestantism in the abstract, or of Protestantism abstracted from all peculiar creeds. This soon became the favourite system of the Independents.

*And we know, that it is a favourite system with the present advocates of the Bible Society ; for they soar into the regions of high Protestantism, till the Church of England entirely disappears.* Of the generalising system we have seen another instance, in the famous Protestation which the Puritans proposed to the Episcopalians: for while the latter supposed that the members of the House of Commons were protesting in favour of the Liturgy, the former, though using the same words, were protesting against it. *An error, which bears some resemblance to it, is very prevalent in the modern Society, where we find protestations so very comprehensive as not to comprehend the Liturgy.* When the Assembly of Divines was instituted for the express purpose of advancing the cause of religion, it was honoured with the names of three Bishops, and two Heads of Houses in Cambridge \*. These things are worthy of notice, because it has been said, *that the modern Society can never be injurious to the Church, because several Bishops and Heads of Houses have joined it.* Further, the Assembly of Divines, when they had formed the resolution of abolishing the Liturgy, presented a petition to Parliament, to abolish ‘the body and practice of Popery.’ *At present, also, a Professor of Divinity is accused of Popery, because he pleads for the Liturgy.* The Assembly of Divines, even when

“ \* I must not, however, neglect to mention, that the Margaret Professor was a member of this Assembly.—The names of the members are all given in the Ordinance for its appointment, printed in Scobel’s Collection, p. 42. It is remarkable, that no Heads of Houses, and no Professors at Oxford, were enrolled in this Assembly of Divines.”

they set aside the Liturgy, declared they had no intention to disparage our first Reformers, of whom they speak in terms of the greatest respect. *In like manner, the advocates of the modern Society profess enthusiastic regard for our Reformers, though they think it unnecessary to distribute the work which those Reformers composed.* The Assembly of Divines declared, that ‘the providence of God called on them for further reformation.’ Whether the modern Society will lead to further reformation, is now the subject of inquiry. But there was another feature in the Assembly of Divines, which we may distinctly perceive in the modern Society. It consisted chiefly of Calvinists: *and the Calvinistic Clergy* of the Church of England are generally members of the modern Society. Now, a man who adopts the doctrines of Calvin, cannot be zealously attached to our English Liturgy. A Calvinist may, in many respects, have a great regard for it: but he cannot have much pain in parting with it, as it abounds with passages so decisive of conditional salvation, that no ingenuity can torture them into the language of absolute decrees\*. Indeed we know that the English Liturgy was so offensive to the Calvinists of Scotland, that the very attempt to introduce it in

“\* When our Liturgy teaches us to pray, that the rest of our life may be pure and holy, so that we may come to eternal joy; that the ministers of Christ may so prepare the way, that we may be found acceptable in his sight; that we may so pass through things temporal as finally to lose not the things eternal; that we may so faithfully serve him in this life, that we fail not finally to attain his heavenly promises: such and similar expressions it is impossible to reconcile with Calvin’s doctrine of salvation, which entirely excludes conditionality.”

that country produced an insurrection, which ended with the Solemn League and Covenant, to which the English Calvinists acceded. And this very Assembly of Divines declared, in the preface to the Directory, that ‘the Liturgy used in the Church of England, notwithstanding all the pains and religious intentions of the compilers of it, hath proved an offence, not only to many of the godly at home, but also to the reformed churches abroad.’ Now the foreign churches, which go by the name of ‘reformed churches,’ are Calvinistic, the others being called Lutheran: and the persons to whom the term ‘godly’ is applied, whether in ancient or in modern times, are easily understood.”—*Inquiry*, pp. 46—49.

For the sake of brevity, I have printed in Italics several sentences which are wholly without foundation: nothing can be more wide of the truth. The sentences which follow include his argument, and I mean to examine them. I am no Calvinist: whether the peculiar tenets of the Reformer of Geneva be right or wrong, to my judgment they appear to be erroneous. I have examined them with care, and I hope with candour; and not without some portion of that awe and reverence which such subjects especially demand; and the result to me is, that I cannot embrace them. But I am far from condemning as insincere, or reprobating as impious, those many excellent persons who hold sentiments on these points different from myself. It was not without surprise, indeed, that I formerly was accustomed to hear sermons at Cambridge, expressly directed against the doctrine of justification by faith, as if it were a tenet peculiar to Calvin.

I determined, therefore, to examine for myself; and found, upon studying the subject, that the Confession of Arminius contains, as the substance of his own belief, the very doctrine which I had heard censured as Calvinistic: and I would earnestly recommend to every young Clergyman, to adopt the plan of reading for himself at least the Confession of Arminius, and select parts of Episcopius and Calvin: he will thus escape the error (into which some, according to Bishop Horsley\*, are in danger of falling)—the awful error of condemning, under the name of Calvinism, the essential doctrines of the Christian Faith.

Now, the Professor will probably be surprised if I venture even to hint a doubt with respect to his

\* “Take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism and what is not; that in that mass of doctrine which it is of late become the fashion to abuse, under the name of Calvinism, you can distinguish, with certainty, between that part of it which is nothing better than Calvinism, and that which belongs to our own common Christianity and the general faith of the reformed churches: lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred, and of higher origin. I must say, that I have found great want of this discrimination in some late controversial writings, on the side of the Church, as they were meant to be, against the Methodists; the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject, that, give me the principles on which these writers argue, and I will undertake to convict—I will not say Arminians only, and Archbishop Laud, but, upon these principles, I will undertake to convict the Fathers of the Council of Trent of Calvinism; so closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church, if such Apologists would withhold their services.”—*Bishop Horsley's Charge.*

accuracy upon these points. I have, however, four reasons for thinking that he is inaccurate. The first is (unless my recollection extremely misleads me), that his course of sermons, to which I before alluded, was intended to explode the peculiarities of Calvin; yet they were chiefly directed against the doctrine of justification by faith, which is a tenet of Arminius\*. It is in the power of the Professor, by the publication of these sermons, exactly as they were delivered, to confute me if I am wrong.

The second reason is, the declaration in his 53d page: "I have considered the subject in all its bearings, and, perhaps, with more attention than can possibly be bestowed on it by men in high situations. It is, of all subjects on which I ever undertook to write, the most intricate and per-

\* The following is the opinion of Arminius on the Doctrine of Justification.

"De justificatione hominis coram Deo mihi conscius non sum aliud aut docuisse aut sentire quam quod de eâ sentiunt unanimiter ecclesiæ reformatæ et Protestantium, optimeque cum sententiâ ipsarum congruit. . . . . In præsentiarum vero breviter dico, credere me peccatores solâ Christi obedientiâ justos constitui: et quod justitia Christi sola meritoria causa sit, propter quam Deus credentibus peccatum condonet, eosque pro justis reputat, non aliter atque si legem perfecte implevissent. Quoniam vero Deus justitiam Christi nemini imputat nisi fidelibus, statuo hoc sensu bene et proprie dici fidem homini credenti in justitiam ex gratia imputari: quatenus Deus Jesum Christum filium suum proposuit tribunal gratiæ sive propitiationem per fidem in sanguine ipsius. Sed quidquid hic sit, mea sententia non usque adeo discrepat a sententiâ Calvini, quem tamen nemo nostrum reprehendit atque male in hac re sentientem, quin paratus essem manûs meæ subnotatione subscribere illis, quæ in tertio institutionum suarum libro de hac re dicit, iisque calculum meum adjicere."

plexed. And, though at various times, I have instituted inquiries which demanded *close reasoning* and *profound thought*, I never entered on a subject which required *so much penetration* as the present."

I affirm then, that he never entered upon the subject of Calvinism: the difficulties which that question involves have baffled the wisdom of the wisest, and added to the humility of the most devout. *Persons "whose wisdom never goes beyond the surface," feel competent to judge at once.* Before Divinity Professors existed, we hear of characters possessed of rank and distinction in their own schools, who

..... "sat on a hill retir'd,  
In thought more elevate; and reason'd high  
Of Providence, fore-knowledge, will, and fate:  
Fix'd fate, free-will, fore-knowledge absolute,  
AND FOUND NO END—IN WAND'RING MAZES LOST."

MILTON, B. ii.

St. Paul was of a different school: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his way past finding out!" For "who hath known the mind of the Lord, or who hath been his counsellor?" The best and the wisest of men, in all ages, have admitted, that in these most awful and mysterious subjects, there are depths which they cannot fathom; there are heights to which they cannot aspire.

My third reason is, the Professor's singular assertions, "that a man who adopts the doctrine of Calvin, *cannot* be zealously attached to the English Liturgy;" it abounds with passages so decisive of *conditional* salvation, "that no ingenuity can torture them into the language of absolute decrees."

Does the Professor mean to assert, that the Liturgy is inconsistent with the Articles? If he be not quite prepared to make this assertion, let me recommend to him a few remarks of Bishop Horsley, than whom no man was more authorised to judge upon these intricate questions.

“ I assert, what I have often before asserted, and, by God’s grace, I will persist in the assertion to my dying day, that so far is it from the truth, that the Church of England is decidedly Arminian, and hostile to Calvinism, that the truth is this ; that upon the principal points in dispute between the Arminians and Calvinists, upon all the points of doctrine characteristic of the two sects, the Church of England maintains an absolute neutrality. Her Articles explicitly assert nothing but what is believed both by Arminians and by Calvinists.”

Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland ; certainly a much sounder member than one, who, loudly declaiming against those opinions which, if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian, and the Pelagian heresies, denying, in effect, the Lord who bought them.

And we know that some of the most able divines of the Church of England, whose attachment to the Liturgy no man can doubt, were zealous Calvinists.

“ Her discipline,” says Horsley, “ has been approved : it has been submitted to : it has been, in

former times, most ably and zealously defended, by the highest Supralapsarian Calvinist. Such was the great Usher! Such was Whitgift! Such were many more burning and shining lights of our church, in her early days, when she shook off the Papal tyranny, long since gone to the resting place of the spirits of the just."

As Dr. Marsh quotes Bishop Beveridge with applause, I would just whisper in his ear, that Beveridge also was a Calvinist. Take a proof from his "Private Thoughts." "I believe that Christ, upon promise and engagement to, pay such a price for it *in time*, did purchase this inheritance for me *from all eternity*; wherefore, *I was even then immediately chosen and elected into it, and had, by this means, a place in Heaven before I had any being upon earth.*" He afterwards goes on to explain his views on the subject of free-will, in perfect conformity with the views of most modern Calvinists. "I do not in the least question, but that every man may be saved that will; but I do not believe that any man of himself can will to be saved. Wheresoever God enables a soul effectually to will salvation, he will certainly give that salvation without force: but I believe it to be as impossible for any man to will salvation of himself, as to enjoy salvation without God."

The truth is, that Dr. Marsh looks too often at his "abstract reasoning" without examining the fact; hence he employs whole pages to prove a point which the slightest inquiry must convince him is utterly destitute of foundation. He may prove by "abstract reasoning," that the sun's rays are cold,

or that Dr. Wordsworth and Mr. Dealtry have not alluded to the dispersion of the Prayer-Book; but as the sun's rays are not cold, and as Dr. Wordsworth and Mr. Dealtry have adverted to the argument, what will his abstractions avail him?

My fourth reason is founded upon his note: "When our Liturgy teaches us to pray, that the rest of our life may be pure and holy, so that we may come to eternal joy—that the ministers of Christ may so prepare the way, that we may be found acceptable in his sight; that we may so pass through things temporal that we finally lose not the things eternal; that we may so faithfully serve him in this life, that we fail not finally to attain his heavenly promises; such and similar expressions it is impossible to reconcile with Calvin's doctrine of salvation, which entirely excludes conditionality\*." Every Calvinist in Europe would as readily adopt those expressions as the Doctor or myself.

A Calvinist does not expect, any more than another man, to attain the end without the means: he does not look for happiness hereafter unless he is prepared for it by holiness here. Does the Doctor mistake Antinomianism for Calvinism?

But to come to his argument. The Calvinistic clergy of the Church of England are generally members "of the Modern Society." Of which Modern Society? The Bible, or the Naval and Military? I need not look "beyond the surface" to know whom the Doctor means by the term Calvinist; and I find that the Clergy who subscribe

\* Inquiry, p. 48.

to the Naval and Military Bible Society are chiefly of that class to which the Professor, in the enlargement of his charity, affixes the stigma. It is very possible that many of these gentlemen may be Biblists: for how can they object to the distribution of the Bible? But of the many hundreds, I believe I might add thousands, of Clergymen, who support the Bible Society, an immense majority can by no ingenuity be forced into the ranks of Calvin. All men, who love the Bible, be their peculiar creeds what they may, and who see no harm in an union with the Dissenters, for the specific object of dispersing it, may conscientiously lend their support to the Bible Society. But follow me to the “Non-sequitur:” these men “*cannot be zealously attached to our English Liturgy;*” and, therefore, their union with the Society is a proof, I suppose, that the Bible Society is hostile to the Prayer-Book. How is a man to shew his love for the Liturgy? Can Dr. Marsh himself follow a better example than that of Mr. Biddulph\*, who

\* In proof of Mr. Biddulph’s views, I extract from his work the following passages:—

“Two objects are kept in view throughout the subsequent pages, neither of which can be considered as destitute of importance. First, the confirmation of those Members of our Church Establishment in the precious truths which our Liturgy, Articles, and Homilies inculcate, who, in these ‘perilous times,’ are in danger of ‘being corrupted from the simplicity that is in Christ.’

“Though the Author most sincerely wishes success to the Gospel of Christ in every channel, through which it is likely to be promoted; yet he must be allowed to express his persuasion that the sacred walls of the Establishment are under God, and in subservience to His most holy word, our strongest barrier against that inundation of infidelity, which threatens to overwhelm the

wrote a work to illustrate it? or that of Mr. Simeon, who preached sermons before the University to

land.—A second object, no less momentous, is a display of the character of a true Churchman. For, as the moral law is a speculum, which discovers on inspection our likeness or dissimilitude to the image of God; so the Liturgy of the Church of England may produce a parallel effect, and represent us in our true colours; either as dissemblers with God, whilst we profess to embrace doctrines which at the bottom we reject; use prayers, from which our hearts recoil; and openly avow an attachment to God and His service, which our lives demonstrate to have no existence; or else as sincere worshippers of the Triune Jehovah, in whom there is no guile; and who wish every day to be animated more and more by that spirit of vital godliness, which our Liturgy breathes through all the varied forms of devotion.

“The Liturgy of the Church of England has been considered, by able judges, a composition of great excellence. It has now stood the test of examination, both of friends and enemies, for several centuries: and there yet remains a numerous host of persons endued both with sense and piety, who admire the venerable structure. Though no argument, drawn in favour of any work from the character of an uninspired author, can be absolutely conclusive; yet when the subject is religion, the known piety of a writer will naturally bias a candid reader in behalf of his productions. The compilers of our Liturgy were men eminent for their godliness. Many of them were persons of high attainments in human literature; and distinguished by the soundness and strength of their faith, and the purity of their lives: nor ought it to be forgotten, that some of them sealed the truth with their blood; ‘not loving their lives unto the death,’ that so they might glorify God their Saviour, and transmit to posterity the truth as it is in Jesus, freed from the leaven of Popish superstition, with which the Church of England had unhappily been defiled. The names of Cranmer and Ridley, &c. are known and beloved among us; and will be had in honour so long as Protestantism remains the religion of Englishmen.

“For the exercise both of the understanding and of the heart, the Church of England has provided in her inimitable forms.

display its matchless excellence? Or that of the person who seconded the vote of a liberal Dissenter for

The simplicity of her language is such as to be adapted to the meanest capacity; and the ardour of the devotional spirit which she breathes, is calculated to warm the coldest heart. But though our Reformers have done all that men could do for the great end of promoting and perpetuating a spirituality of worship in the Church of England to the latest generations, yet the labours of her successive ministers in the work of explication and application is not rendered superfluous. It is their duty to assist people in understanding the prayers and praises in which they engage; and to try if they can fan the languid spark of devotion into a flame."

As Dr. Marsh has adverted to the *Christian Observer*; a work in the highest degree friendly to the Bible Society, though it certainly cannot be called Calvinistic; I would beg his attention to the following proofs of hostility to the Prayer-Book, which he will find in that publication.

"Many arguments have heretofore been produced to prove the advantage which attends the providing a precomposed form of devotion, for the exercise of congregational worship. If these arguments be valid, when applied to the abstract question of the expediency of forms in general; their force must be very much augmented, when applied to that pre-eminent set of public services with which the Church of England is favoured.

"It is to be more than feared, that a large part of the professed members of the Church have a very inadequate perception of the excellencies which our Liturgy possesses, and of the unrivalled merits by which it is distinguished; and that from this, and other concurrent causes, they lose the edification with which it is pregnant. Some, through ignorance and the insufficiency of their understanding, *cannot* of themselves attain a clear comprehension of its meaning; many, though not deficient in ability, through inattention and inconsiderateness, remain in nearly equal, but far more discreditable, ignorance; while not a small number of those who understand the letter of the Liturgy, and even admire its construction and contents, are unaffected, during its rehearsal, with those feelings which it is intended to express and calculated to inspire.

"He, therefore, who labours to enable the ignorant to compre-

introducing into the Reports of the Bible Society one of the best eulogies it ever received? (See Appendix to the Seventh Report.)

hend the Liturgy, to persuade the careless to examine it, and to awaken and stimulate the formalist to feel it, certainly undertakes a very necessary work, and deserves great commendation. He does honour to the Church, by exemplifying one of its greatest excellencies; and confers an important benefit upon its members, by furnishing them with the means of increasing both the rationality and the spirituality of their devotions.”—*Christ. Obs.* Vol. ii. p. 548.

“ We would avail ourselves of the opportunity, which the review of these essays affords us, of suggesting to those Clergymen, by whose perusal our work is honoured, that wherever it has not been already done, a series of explanatory and practical lectures on the Liturgy of our Church, is a work of expedience, and one from the attentive execution of which, many and great advantages might be expected. The Liturgy, as we have already observed, presents one of the distinguishing excellencies by which the Established Church of this kingdom is recommended; but this excellence must be discerned before it can attract. The conscientious minister of the Church will, therefore, make no inconsiderable provision for training up and confirming sound members of her communion, who makes plain to the understanding of his hearers, and recommends to their rational approbation, the services which the Church provides for the celebration of public worship. It is undeniably important that the congregation should understand the meaning and feel the force of what they so frequently hear and repeat;—what is designed to be an exercise of rational piety, and a means of growth in grace and in the knowledge of Jesus. It will not be apprehended, by any one who is at all acquainted with our Liturgy, that while a minister is commenting on its contents he will be led to neglect or forego any of the general purposes of preaching. The doctrines of Christianity are so universally diffused through the whole of the services of our Church, and so inextricably interwoven with the whole of their texture, that a competent discussion of only those portions which are in daily use, would comprise all the truths which are important to be believed, and a delineation of almost every duty which belongs to the system of Christian morality; and would

The question is between their consciences and their God: and if the most exemplary lives, and the most faithful discharge of duties, and the most pointed declarations of attachment to the Liturgy, can serve as any proof of the principles and the heart, then is the Professor utterly unwarranted in his bold and sweeping conclusion. "Be of good comfort, (says the visitor to his friend, who was condemned to the gallows,) they cannot hang you: it is against all law and reason." "Yes, but they *will* hang me; the judge has left me for execution, and I am to suffer to-morrow." "I tell you they cannot hang you; common sense is against it."—"You cannot love the Liturgy (exclaims Dr. Marsh): you are Calvinists; and no Calvinist can be zealously attached to it." "But we *do* love the Liturgy: we write for it, we preach for it, we recommend it by

exemplify the nature and requisites of devotion in all its branches of petition, confession, deprecation, praise, and thanksgiving. In short, it would afford an opportunity of saying every thing which a minister of the Gospel ought to teach, and which a hearer of the Gospel ought to hear. But for the sake of requisite brevity, we must forbear the further prosecution of this subject. It is, we confess, a favourite one with us, and we feel inclined to prolong the discussion; but we are aware that the persons for whose consideration the foregoing remarks are particularly intended, are abundantly able to pursue the subject which we have thus briefly suggested: and that if it be considered with the attention it demands, they will need no aid to enable them to discern the expedience of the measure we have recommended, and no persuasion to dispose them to adopt it."—*Christian Observer*, Vol. for 1803, p. 550.

Many passages to the same effect might be produced from the same work.

As Mr. Simeon's Sermons are on the eve of publication, I need make no reference to them.

all the means in our power." "I tell you it is impossible; the supposition is against all sense and reason."—Q. E. D.

I beg pardon for trespassing so long upon your patience about this matter of Calvinism; but I must call your attention to his following sentence. Dr. Marsh insinuates, that it was the Calvinism of the Scottish Calvinists which induced them to reject the Liturgy. Surely this is a mistake: they rejected it because they were determined no longer to submit to its forms. What am I to say to these things?

5. The last argument used by the Professor, is that the distribution of the pure word of God by the Bible Society will produce the repeal of the Test Laws.

I wish that I possessed any portion of the skill and adroitness of the Margaret Professor; he never aims a blow at random. What is the tendency of this charge?

1. To raise a cry amongst those who "look no farther than the surface."

2. To induce Dissenters to join the Society in far greater numbers.—And,

3. To secure an additional argument, to be urged upon the churchmen, that they must see the obvious tendency of an institution under such hostile patronage. To make sure of this argument, he represents Mr. Whitbread's speech at Bedford as implying that all the barriers between Churchmen and Dissenters, viz. Test Laws, &c. are now broken down by the Bible Society. Dr. Marsh is a dex-

terous assailant; but you will observe, first, that Mr. Whitbread's words are applicable only to that persecuting spirit of bigotry and intolerance which is not yet totally subdued; and, secondly, that whatever be Mr. Whitbread's political opinions, no reference was made to them on that occasion.

“ I, too, shall rejoice to find that all barriers have been broken down which intercept the mild influence of heaven-born charity; and that good men of all persuasions can agree to think well of each other, and to promote, in concert, the best interests of mankind.” But is it quite ingenuous, and exactly fair, to couple the abolition of the Test Laws with the distribution of the Scriptures? Dr. Marsh wrote a pamphlet last year, to prove that a man might vote for the Duke of Gloucester, and yet be no enemy to the Church. May not a man give a Bible, and stand acquitted of political depravity; even though he procure it from the Naval and Military Bible Society, or the other great institution in London? Shallow is the politician, who does not see that the repeal of the Test Laws is now connected with a prior question, commonly known by the name of Catholic Emancipation: and still more shallow is the politician, who does not see that the distribution of the Bible throughout Ireland is the most likely mode of bringing into order that unruly but generous people. Give them good Scriptural principles: let the Word of God have a free circulation, and in time it must produce an effect. It would be the height of presumption in me to give an opinion in this place upon the measure itself of Emancipation: but of this I am certain, that the

best way to obtain order and peace is to communicate good principles, and to raise the poor from their moral and mental degradation\*.

Instead of pursuing the Doctor through the sophistical insinuations of his following pages, I will content myself with one or two remarks. The first is, that this poor Bible Society, by disseminating the Scriptures alone, seems to be guilty of almost every offence condemned in the Decalogue. By reproaching Dr. Marsh, it has borne false witness against its neighbour: by its analogy to Lancaster's plan, it makes us lose sight of Christianity, and it leads us to worship other gods than the true: instead of abhorring murder, it will drive us, like the Puritans of old, to lift up our hands even against the sacred head of majesty itself: it compromises all principles; it abandons all duty; and if our harvests should fail in the following season, the mildew will have been breathed from the lips of Lord Teignmouth! It is like the miserable camel of Yambo, which was upbraided with every thing that had been either said or done during the prevalence of commotions in the city. "The camel had killed men: he had threatened to set the town on fire: the camel had threatened to burn the Segá's house and the castle: he had cursed the Grand Seignior

\* The Earl of Hardwicke, in his very forcible address on the formation of the Cambridge Auxiliary Bible Society, observed, "that during the early period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible."—Report of Proceedings, &c. edited by Professor Farish, p. 5.

and the Sheriffe of Mecca, the sovereigns of the two parties; and (the only thing the poor animal was interested in) he had threatened to destroy the wheat that was going to Mecca." The fate, however, of these two great delinquents, I think, will not correspond. "After having spent great part of the afternoon," says Bruce, "in upbraiding the camel, each man thrust him through with a lance, devoting him, as it were, '*Diis manibus et diris,*' *by a kind of prayer*, and with a thousand curses upon his head."

The Bible Society, I am fully persuaded, will surmount all opposition, and live longer than the controversialists of Yambo.

I am, &c. &c.

## LETTER VII.

My dear Sir,

DR. MARSH observes, in his seventh section, that he “ought not to close the Inquiry without considering what remedies may be applied.” Before we discuss the remedy, let us perfectly understand the nature of the disease. Is it alleged that the Bible Society *diminishes the funds* of the Society for promoting Christian Knowledge? This argument will not now be maintained. The number of subscribing members chosen in the last year was 869: the largest number chosen in any one year, since 1789, was 270.

Is it alleged that the Bible Society circulates pernicious tracts? This argument seems also to be abandoned; or if hints of that sort be occasionally thrown out, they are given merely as hypothetical\*:

\* Such are the insinuations about Calvinistic tracts made by Dr. Marsh, pp. 58, 59. Having heard by accident of a tract circulating in his own parish of Terrington, I was not a little curious to learn what sort of safeguard, besides the Prayer-Book, the Professor deemed it expedient to send with his Bibles. This tract is now in my possession: it certainly is not peculiarly Calvinistic, neither is it to be found, I think, in any of the volumes issued by the Society for promoting Christian Knowledge. It commences thus:—

“*To the Occupiers of Land in the Parish of Terrington St. Clement’s and Terrington St. John’s.*”

“Gentlemen,

Cambridge, 11th March, 1811.

“I think it my duty, as rector of your parish, to give you an opportunity of purchasing the Tythes arising from your respective occupations, before I let them to be taken in kind.”

no man will be hardy enough to make the direct assertion.

Is it contended, that the distribution of Prayer-Books has been diminished by the increased circulation of the Scriptures? The fact is notoriously the reverse. As the Bible has been brought into more general use, a greater desire has been manifested for the possession of Prayer-Books: and, unless my information is extremely incorrect, they are now disposed of in far greater numbers than before the establishment of the Bible Society. One reason is, that the establishment of the Bible Society having occasioned a much more general distribution of the Scriptures, many of the clergy, who formerly employed a certain sum of money for the purchase

After nearly four folio pages of "abstract reasoning," characterised by the same blazonry of capital letters and Italics which distinguished the "Inquiry"—only with this difference, that in the present instance these marks designate **AVERAGE PAYMENT, TERMS OF COMPOSITION, MEDIUM PRICE FOR GRAIN, MARSHES, *Arable Lands* NINE SHILLINGS AND SEVEN-PENCE, &c. &c.**,—the tract concludes in these terms:—

"Let the Occupiers, therefore, who are disposed to refuse, well consider these things, before they suffer the 25th of March to pass without signing the agreement. I have made fair proposals, and have warned them of the inconvenience, which they themselves will sustain, if they reject them. *I have done therefore my duty to my parishioners*, and shall have the satisfaction of remaining free from reproach, if, after all, I should be compelled to transfer my right to a lessee.

"I am, Gentlemen,

"Your most obedient servant,

"HERBERT MARSH."

I know not what the occupiers of land at Terrington may think about this discharge of the Doctor's duty; but they will readily admit, I have no doubt, that the Bible would be a present not less acceptable, if unaccompanied by such a safeguard.

of Bibles and Prayer-Books, may now expend the whole in Prayer-Books alone.

Is it true that Churchmen, from the practice of giving Bibles, as members of the Bible Society, become indifferent to the circulation of the Liturgy? Dr. Marsh says, "Yes," and flies for his proof to "abstract reasoning." I say, "No," and appeal to the evidence of facts. But if, for the sake of argument, I admit certain of the Doctor's assumptions; if I allow that the Church may possibly be injured by this institution, what is the remedy? "Let Churchmen withdraw from it," says the Professor.

Now permit me to request your attention to the principle upon which this advice is founded. The Doctor had proved by "abstract reasoning," that in consequence of this union for the distribution of Bibles, Churchmen become indifferent to the Prayer-Book: "and this indifference is increased by a co-operation with those who not only omit the Liturgy, but reject it altogether\*."

"Hence it is, that the *fundamental law* of this Society, the distributing the *Bible alone*, becomes, even among *Churchmen*, in the first place a matter of *excuse*, and gradually a matter of *approbation*, till at length the apology must be made by those, who *contend* for its union with the Liturgy. Such is the

\* If the Professor imagines that Dissenters in all cases omit the Liturgy *altogether*, he labours under a great mistake. Many of them use the Liturgy in their chapels, with some variations. The same observation is true of the Methodists: and numbers of Methodists and Dissenters in this kingdom would be thankful for a Prayer-Book

consequence of this boasted union between Churchmen and Dissenters." (p. 57.) Now if this passage have any distinct meaning at all, it implies, that Churchmen, by co-operating with Dissenters who reject the Liturgy, catch their spirit and adopt their practice: they become infected by something worse than "mere indifference;" and (as in all cases of contagious disease) the Doctor recommends that we should fly from the seat of distemper, leave the infected to themselves, and then we may hope to escape the malady. He is, however, very angry with the Dean of Carlisle for having said, that he did not "dread the Dissenters as if they were infected with a contagion;" and adds, "I will declare for *myself*, and declare it both to Dr. Milner and Mr. Dealtry, that I fear no contagion from the Dissenters: indeed I know of none." (p. 76.) Then what becomes of the "abstract reasoning?" Is it not founded in part upon this very hypothesis? If there be any doubt on this head, let me beg of you to accompany me a little further. In cases of contagion, the practice is to suffer no person in good health to approach the sick: every addition of visitors is an addition of contributors to the evil. Dr. Marsh argues exactly in the same manner, and on the same principles, in the instance before us. He affirms, that the evil consequences of such an institution as the Bible Society, "instead of being diminished by an accession of Churchmen, are really increased by it. For every addition of Churchmen is an addition of contributors to the evil." (p. 56.) Could the Dean of Carlisle, I will ask, have adopted

any other word, which expresses the idea of Dr. Marsh so perfectly and completely as the word contagion?

Now if it be true, that Churchmen, subscribing to the Bible Society, do generally catch the spirit of Dissenters, the remedy proposed by Dr. Marsh is not without reason: but if this be not the fact, the proposal is ludicrous. We have already seen that his assumption on this subject is wholly unfounded. If, therefore, danger is to be apprehended from the preponderance of the dissenting interest, let the Church pour in its numbers, and the danger will quickly disappear. If it be a conflict—not of health and physical powers against infection, distemper, and contagion, where the strongest will be subdued by the weakest, but—of clashing interests and contending parties, it is evident that the strongest will triumph, and that in proportion to their numbers will be their security. If then the Church do really incur hazard from the Bible Society, let the whole episcopal bench, and the whole body of clergy, and all the laity of our own communion, who can afford the expense, immediately become subscribers: this mighty engine will then be guarded by ourselves: and not a single mine can be dug, nor a battery raised, without our full concurrence.

There is an ingenious and most patriotic harangue in the Doctor's eighth chapter, about universal philanthropy. It is intended to bear upon this subject; and, without expressly stating a charge, is calculated to involve the Biblists in the suspicion, at least, of maintaining the wretched speculations of

such madmen as Anacharsis Cloots.—“ I would not,” says Dr. M., “ endanger the church to which I belong by sending Bibles, however numerous, to foreign churches.” (p. 65.) Really! Neither would I. Again: “ If its operation at home produce the mischief which I have been endeavouring to shew, that mischief will not be compensated by a translation of the Bible into fifty-four, nor ten times fifty-four, languages.” (p. 64.) Certainly not, so far as we are concerned; and there is no rule of Scripture, or of reason, which requires us to love other nations better than our own. Only admit the hypothesis of the Margaret Professor with respect to the tendency of this institution at home, and we shall all come to the same conclusion. The natural effects of such institutions as the Naval and Military, and the British and Foreign Bible Societies are, it seems, the losing of Christianity from the view, the repeal of the test laws, the destruction of our establishment both in church and state, and then the murder of our king. Grant me these results, and I will join the Doctor in his outcry, and endeavour even to swell the mighty torrent of his wrath.

But I rejoice to discover, not merely from “ abstract reasoning,” but from a surer guide, the evidence of facts, that the Church of England has lost nothing by the operation of these noble societies. Her Liturgy is every where spoken of with respect; her clergy are every where treated with honour. Persons of all sects and names are happy to consider us as Christian brethren, as men whom they are bound to love and to honour highly for their work’s sake. The influence of bigotry has diminished on

all sides ; the force of prejudice is dying away ; the spirit of brotherly love has been largely promoted ; and to maintain, that the Church of England, which teaches us to pray that we may be delivered from “ all uncharitableness,” should be injured by extending the sphere of charity, is a new way to defend her cause, and to point out her beauty.

The miserable *cant* of universal philanthropists accords as little with *my* taste as with that of Dr. Marsh. But while we hold in just dislike that base and wretched philosophism, which, pretending to be the friend of all, is really the friend of none, let us not forget that we are men, and that whoever answers to the name of man has a demand upon our benevolence. Let us not forget, my dear Sir, that of the thousand millions of human beings, whom the hand of Providence has scattered upon the face of the earth, there is not one to whom the blessings of the Gospel ought not to be preached.

The injunction, “ Go ye into all the world, and preach the Gospel to every creature,” though given as a command to the immediate disciples of Christ, makes the duty imperative upon us, if we are favoured with the means, to send the Word of Life into every land. Wherever human misery is found, there also is scope for benevolence : the duty is clear, and the reason for neglecting that duty ought also to be clear and satisfactory. If we vindicate our supineness by telling of a “ lion in the way,” by fabricating tales of terror and by conjuring up phantoms of danger ; if by sophistical reasoning and by mistatements of facts we endeavour to prevent others from embarking in this glorious service,

“happy for ever and for ever be that mother’s son,” who, knowing the value of the Gospel himself, resolves to impart it to others. I care not what society performs the duty. Any institution which, without injuring my own church, shall, by its zeal and labour and activity, hold out the promise of evangelising the world, shall have my earnest recommendation, and shall command my services. This is no affair of envy, or spite, or intrigue; no matter of jealousy or cabal; the mode is unexceptionable, the Word of God; the end is glorious, the salvation of mankind.

From this distribution of the Scriptures, without missionaries, the Professor seems to imagine that no good can arise. “I know, indeed,” says he, “that the advocates of the modern Society think nothing more is requisite, for conversion to Christianity, than the simple operation of their own body. They think the Bible, when *once distributed*, whether among Mahometans or Hindoos, whether among Tartars or Chinese, will make its *own way*, without the aid of a missionary to explain it, and to enforce its doctrines. But as we have the authority not only of St. Paul, but of our Saviour himself, for believing that a *preacher* is requisite for the propagation of the Gospel, we may venture at least to doubt, whether the Bible, *unaccompanied* by a preacher, will be able, as is imagined, to extirpate, either the Koran or the Chouking, either the Vedam or the Shaster\*.”

\* From the sort of distinction which is here implied between the Vedam and the Shaster, analogous to that, which certainly prevails between the Koran and the Chouking, it might be almost conjec-

I reply, first, That Dr. Marsh does *not* know what he here professes to know; for his statement is incorrect. Secondly, We do, nevertheless, expect very great good to arise from the dispersion of the Bible; and if we cannot accomplish *all* the great objects, which we might wish to effect, it is at least desirable to do what we can. Thirdly, It is not peculiar to the members of the Bible Society to anticipate important results from the circulation of the Scriptures. Hear Sir W. Jones: "The only human mode, perhaps, of causing so great a revolution (the extension of Christianity in Hindustan) is to translate into Shanscrit and Persian such chapters of the prophets, and particularly Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse containing full evidence of the very distant ages in which the predictions themselves and the history of the Divine Person predicted were severally made public; and then *quietly* to disperse the work among the well-educated natives, with whom if, in due time, it failed of promoting very salutary fruit *by its natural influence*, we could only lament more than ever the strength of prejudice, and the weakness of unassisted reason\*." Other authorities might easily be cited; but I shall content myself at present by referring to the 458th and 459th pages of the Quarterly Review for December 1811: a work which has certainly shewn no remarkable predilection for the Bible

tured that the Professor imagines them to be the sacred books of different nations! The Vedas are the religious books of the Hindoos: the Shasters are their books of science.

\* Life by Lord Teignmouth, 4to. p. 364.

Society, and which even the Doctor himself will not charge with fanaticism.

I trust that Dr. Marsh has no wish to diminish the sum of human beneficence; and that, in recommending a transfer of our means to the Society for promoting Christian Knowledge, he expects no diminution of general good. But, that I may omit all the other benefits\* which accrue from the union in the Bible Society, I would venture to fix upon this; that we have here, in fact, and in complete activity, a most powerful institution, which has already been abundantly blessed; which “has done more during the short period of seven years, than all the Societies in Christendom have done in a century†.” And are we to paralyse its efforts? Are we to dissect and dismember it, at the very moment when it is marching on in its glorious career, and pouring, on every hand, its copious tide of blessings? Shall I, from vague suspicions and unreasonable assumptions, when the nations are thirsting for the waters of life, and thousands are pressing to supply them, have the desperate boldness to dash the cup from their lips? Will it be any consolation to them to be told, that in all probability they will have the stream by and by through a purer channel? What evidence have I, that your activity will continue? What proof, that your means will be equal to the work? On one side, I have facts; I have an engine of mighty effect, and in full operation. On

\* See “A Vindication of the British and Foreign Bible Society,” &c.

† See the Speech of the Dean of Carlisle, on the formation of the Cambridge Auxiliary Bible Society.

the other side, I have conjecture, plausible tales, and “abstract reasoning.” Whether the gain would equal a thousandth part of the loss, I am unable to divine: and man is mortal; he cannot wait for slow and calculating charity. For every year that we lose, thousands of our fellow-creatures perish in ignorance. Our means are noble; let us use them nobly. The power of our countrymen has been felt in every corner of the earth: let the nations at length experience our clemency. The tears of sorrow, which worldly passions and ambition too often call forth, will then be converted into tears of joy. The signs of the times appear to point out the high destinies of our native land. While havoc and desolation have imprinted their bloody footsteps in the fairest portions of the earth, the voice of Heaven has warned them from our shores, “Hitherto shall ye come, and no farther.” The “besom of destruction” has swept away thrones and empires, venerable for their duration, and celebrated for their splendour, which seemed, indeed, to defy the revolution of ages, and to dread no change. *Our* fields still smile in plenty; and liberty and equal laws still hold with us their auspicious reign. The storm has been howling around us; but this Citadel of Liberty continues unshaken, in the full pride of her political greatness, in the full enjoyment of her religious and political blessings:

“ Like some tall cliff, that lifts its awful form,  
 Swells from the vale, and midway leaves the storm:  
 Though round its breast the rolling clouds are spread,  
 Eternal sunshine settles on its head.”

Is there in Britain a single heart that does not beat

high with expectation and delight in contemplating the scene which we are now called to witness? The armies of oppression have been baffled and dispersed by her gallant sons; and the kingdom of darkness shrinks fearfully at her name. Let her persevere in her noble course; let her fulfil her sacred obligations. There is a voice which assures us that "righteousness exalteth a nation;" there is a Power which visits national piety with national mercies. What though, in return for the records of Heaven, she receives no treasures of silver or gold: the blessings of the poor and the favour of God are rewards beyond all price. What though her generals announce no provinces annexed by such means to this extended empire: her ministers of religion will have to tell of victories over error and superstition; of nations rescued from the power of darkness, and brought into the glorious liberty of the children of God. The spirit which has recently been kindled into life seems indeed to be the harbinger of that better day, when the "Mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

I am, &c.

## LETTER VIII.

My dear Sir,

HAD Dr. Marsh thought proper to confine himself to the subject which he professed to examine, I should not have travelled beyond it; but as he is pleased, in terms not very flattering to our intellects, to triumph over the folly of those who, from the weakness of their understanding, believed his sermon to apply merely to the controversy of Bell versus Lancaster\*, I shall beg permission to offer a few observations upon it. It now turns out that there was a *secret* † as well as an *avowed* meaning; and that as the Bishop of Norwich had on the preceding year, in this same pulpit of St. Paul's, and on the same occasion, delivered a panegyric upon the Bible Society, the Margaret Professor *resolved, under the same circumstances, but in a less open manner, to give it a deadly thrust.* Let me have an antagonist who will tell his tale in an ingenuous and manly way, and its truth and application will be seen at once.

Dr. Marsh informs us (page 27) that "he never heard of any objection made to that sermon by the friends of the Establishment." I do not understand how any Churchman can object to the instruction of the rising generation in the principles of the

\* Inquiry, p. 28.

† Ibid. p. 35.

Church. Every man, who possesses even the slightest portion of regard for the rising generation, must admit the vast importance of early education; and I never felt, nor do I think it is possible to feel, a single doubt upon the question. Thus far, then, I perfectly agree with the Professor, that every Churchman should lend his support to the system of the Establishment. But I can by no means assent to several observations which I find in that sermon; and the application of its principles to the Bible Society, as we have already seen, is founded upon assumptions the most unreasonable, and sophistry the most unaccountable.

My objections to the sermon and its notes are the following :

1. Incorrect statement of fact.
2. Absurd assumption.
3. Sophistical reasoning.
4. Conclusions without premises.

1. With respect to matter of fact.—The mechanical part, we are told (p. 19), was invented by Dr. Bell. This is a mistake. Dr. Bell found it in India, where it had probably existed for several ages. He had the great merit of introducing it at Madras, and of publishing some account of it in London. Mr. Lancaster, as the Professor justly observes, brought it into general circulation.—I speak here only of the mechanical part.

2. Let us look at the assumptions.—The first of them is, that if we instruct our children in the Scriptures alone, they will probably become Unitarians. Lancaster's system of education, says the Professor, "appears to be more favourable to

Unitarianism than to any other form of religion, at least if the report be accurate which was printed in the *Morning Chronicle* of 6th June last, relating to the meeting of the friends of the Unitarian fund: for, according to that report, one of the speakers said, that instruction and Unitarianism were, in his opinion, the same; and he could not help, therefore, looking on the endeavours of Mr. Joseph Lancaster in the most favourable point of view, because his enthusiasm was merely directed to education\*.” Dr. Marsh loves a dilemma, and this passage furnishes one or two for his amusement. He either believes this fact to be true, or he does not. If he do believe it, he believes, of course, that the reading of the Scriptures alone leads to Unitarianism. If he do not believe it, for what purpose was the passage inserted? Again, he either believes the assertion, upon which the conclusion is founded, or he does not. If he do believe it, he assents, of course, to the proposition that “instruction and Unitarianism are the same.” If he do not hold this opinion, why did he give the note? Every partizan of every sect will tell you that instruction and his own creed will almost necessarily go together.

Secondly, he assumes that Lancaster’s system must be adopted entirely, or not at all.—This is really at the bottom of all his reasoning. The mechanical part of the two systems is essentially the same. Lancaster takes only the mechanical part, and the Bible: he, therefore, takes what is general; and the directors of every school can modify his plan according to their own views. If a Dissenter establish a Lan-

\* Sermon, p. 31.

Lancasterian school, he either adopts the whole as he finds it, or introduces his own peculiar catechism : if a Churchman, he introduces the Church catechism, or whatever else he pleases. The doctrines are not vitiated by the mechanism. Such is the fact with respect to the Lancasterian school at Cambridge ; and if the Professor be ignorant of the state of that school, Mr. Brown, I have no doubt, will be happy to inform him. In his 34th page he admits, in a hesitating manner, that Churchmen may gradually introduce *some* forms of compliance with the Church ; but of these “amended seminaries” his opinion is not very exalted\*.

A third assumption is, that children thus instructed in the Bible at school, have no other means of instruction. For if they go to any place of worship, his argument in behalf of the Unitarian tendency of the Scriptures is gone in a moment.

A fourth assumption is, † that when their education is completed, they are turned out upon the world to choose their religion. Let us hear his words :

“If those qualities are wanting, there must also

\* The system adopted in the Cambridge School was at first, I believe, Lancasterian ; it is now, according to the words of Dr. Marsh, an “amended seminary.” What forms would he propose to add ? The Homilies ? But he is, by his own engagements, restricted to the Tracts issued by the Society for promoting Christian Knowledge, and the Homilies are not in the list.

† To ward off this charge, the Professor has inserted a note (p. 15), which note is nothing to the point, unless it can be made to appear, that, during all the six days in the week, our children in all other schools are instructed in the peculiar creeds of the national Church.

be wanting the knowledge and the judgment which are necessary to direct men in the *choice* of their religion. In such circumstances they will either choose *no* religion, or, if they choose *any*, it will be mere *accident* that they fall on the *right* one. Can the result, then, of *such* an education be doubtful? Will the children, *thus* educated, have to *choose*, when they come to years of discretion, whether they shall be Churchmen or not? No. They will long before have decided against the Church\*."

All this argumentation may possibly be just, if our children are taught to read in a desert island, where "the sound of the church-going bell" has never been heard, and no faces have smiled on the return of the Sabbath. But if he speaks of persons who live in a Christian country, and who attend places of public worship, it is plain, to use the language of a Northern Orator, that "he is making a supposition which is not supposable."

3. The specimens of sophistical reasoning, which you will find adduced in support of his assumptions, are sufficient to establish the truth of my third assertion.

4. Of conclusions without premises I could also furnish you with a variety of instances. Let one suffice.

If the friends to the Establishment lend their support to schools in which the Bible alone is read, then "our *utility* will cease: we shall lose the *power* of doing good. No residence, no preaching, no

\* Sermon, p. 15.

catechizing will further avail. Our flocks will have deserted us; they will have grown wiser than their guides; and the *national* creed will have become too narrow for minds accustomed to the liberal basis\*." That is, if our children are instructed in reading the Scriptures alone all the week, farewell the utility of the Clergy on Sundays! No residence, no preaching, no catechizing, will cure this desperate and incorrigible evil! The churches will be deserted! Our people will have grown wiser than ourselves; and the *national* creed, which is founded upon the Scriptures, will have become too narrow for persons accustomed to read them!

I am, &c. &c.

\* Sermon, p. 40.

## LETTER IX.

My dear Sir,

IT is reported by Dr. Marsh (p. 46), that “the advocates of the Bible Society, who certainly avoid the extreme of *frost*, prefer the tracts against Popery, which are very excellent and very useful, though not the only tracts of which we stand in need.” One part of this sentence I do not understand; another member is incorrect; and another wholly inapplicable. The extreme of *frost*, is an expression which adds little to the illustration of the passage. That we prefer the tracts against Popery, is an incorrect assertion. That other tracts are valuable, is undoubtedly true; but the remark is inapplicable to us. When reasoning with Popish persons, we naturally turn to the tracts against Popery: and as the argument of the Anti-Biblists is, in truth, the old argument against Protestantism newly got up for the present occasion, it can be no just subject of reproach to us, if we fly to the great assertors of the Protestant faith for a defence of their own principles. In reading the late productions of the Margaret Professor, I frequently said to myself, that, however his nerves may be troubled at the sound of Catholic Emancipation, he has no very violent objection to Catholic arguments. When you shall have read the following letter, I flatter myself you will hold a similar opinion.

1. We have seen the declaration of Dr. Marsh, that the poor, without assistance, *cannot understand* the Scriptures: and that if we would preserve them in the religion of their fathers, it is necessary—aye, “*doubly necessary*,” to furnish them with a safeguard—that particular safeguard which the Church has provided\*.

Now, what say the Papists? “There is no means to conserve unity of faith against every wind of doctrine, unless it be a Church universally infallible †.” “If this infallibility is once impeached, every man is given over to his own wit and discourse ‡.” “Since there must be some infallible means to decide all controversies concerning religion, and to propound truth revealed by Almighty God; and this means can be no other than the visible Church of Christ, which, at the time of Luther’s appearance, was only the Church of Rome, and such as agreed with her,” &c. &c. (C. vii.) “That their belief wanteth certainty I prove, because they, denying the universal infallibility of the Church, can have no certain ground to know what objects are revealed or testified by God. Holy Scripture is in itself most true and infallible; but without the direction and declaration of the Church, we can neither have certain means to know what Scripture is canonical, nor what translations be faithful; nor what is the true meaning of Scripture. Every Protestant, as I suppose, is persuaded that his own opinions be true; and that he hath used such means as are wont

\* Inquiry, page 5.

† Chillingworth, Chap. iii. Part 1.

‡ Preface.

to be prescribed for understanding the Scripture—as prayer, conferring of divers texts, &c.—and yet their disagreements shew that some of them are deceived; and, therefore, it is clear that they have no one certain ground to rely upon for understanding of Scripture. And seeing they hold all the articles of faith, even upon fundamental points, upon the self-same ground of Scripture, interpreted, not by the Church's authority, but according to some other rules, which, as experience of their contradiction teaches, do sometimes fail, it is clear that the ground of their faith is infallible in no point at all. And, albeit sometime it chance to hit on the truth, yet it is likewise apt to lead them into error; as all arch-heretics, believing some truths, and withal divers errors, upon the same ground and motive, have indeed no true divine infallible faith, but only a fallible human opinion and persuasion\*.”

My answer shall be in the words of Chillingworth: “Why should it be incongruous to say, that the Apostles, and Prophets, and Evangelists, and Pastors, and Doctors, which Christ gave upon his Ascension, by their writings, which some of them writ but all approved, are, even now, sufficient means to conserve us in unity of faith, and guard us from error? Especially, seeing these writings are, by the confession of all parts, true and divine; and as we pretend, and are ready to prove, contain a plain and perfect rule of faith†.” “Surely their intent in writing was to conserve us in unity of

\* Chillingworth, Chap. vi. Part 1.

† Chap. iii. Part 1.

faith, and to keep us from error; and we are sure God spake in them\*.”—“ Was the Holy Ghost, then, unwilling or unable to direct them so that their writings should be fit and sufficient to attain that end they aimed at in writing? For if he were both able and willing to do so, then certainly he did do so. And then their writings may be very sufficient means\*, *if we would use them as we should do*, to preserve us in unity, in all necessary points of faith, and to guard us from all pernicious error†.”

2. It is intimated by Dr. Marsh, in the note to his sermon, that the reading of the Scriptures alone; from our early years, leads to Unitarianism. This is an old charge against the Protestant faith.

“ The very doctrine of Protestants, say the Catholics, if it be followed closely and with coherence to itself, must, of necessity, induce Socinianism. *This I say confidently*, and evidently prove, by instancing in one error, which may well be termed the capital and mother heresy, from which all other must follow at ease; I mean their heresy in affirming, that the per-

\* Chillingworth, Chap. iii. Part 1.

† Nearly similar to this remark are those very just observations of the Dean of Carlisle. “ It is my firm belief, that if all persons who receive the word of God in sincerity . . . . . did but read and study their Bibles more constantly, and with more devout care and application, and with more of a direct view to improve the heart and correct the practice, Christians of every denomination, without exception, would approach much nearer to one another than they now do; would actually coincide, or nearly so, in most essentials; and in regard to subordinate matters, they would exercise so much mutual kindness and forbearance towards each other, as would almost annihilate the evil of any remaining difference of sentiment.”  
—*Speech at Cambridge.*

petual visible Church of Christ, descended by a never-interrupted succession from our Saviour to this day, is not infallible in all that it proposeth to be believed as revealed truths\*.”

To these opinions Chillingworth thus replies: “He that requires that his interpretations of any law should be obeyed as true and genuine, requires, indeed, that his interpretations should be the laws: and he that is firmly prepared in mind to believe and receive such interpretations, without judging of them, and though to his private judgment they seem unreasonable, is indeed congruously disposed to hold adultery a venial sin, and fornication no sin, whensoever the Pope and his adherents shall so declare. And whatsoever he may plead, yet, either wittingly or ignorantly, he makes the law and the law-maker both stales, and obeys only the interpreter.”—(Preface.

You need not to be informed, that if I were disposed to add quotations in proof of my general position, viz. that the arguments adopted now against the Bible Society are extremely similar to those advanced in favour of Popery against Protestantism, the only difficulty would arise from the selection. But to all this the Professor objects, that Chillingworth “had a notion of *generalised* Protestantism, which perfectly accords with the notion at present entertained by the advocates of the modern Bible Society.” Let me request your attention whilst I make a few observations on this singular passage. I say then, first, that any person

\* See Chillingworth’s Preface.

who is contending for the authority of the Scriptures as superior to all human forms, must appear to his opponents to be defending generalised Protestantism: for the expression of Dr. Marsh means little more than this, that while they defend the Scriptures, they defend the doctrines laid down in the Scriptures, and solely from scriptural authority.

Secondly, in vindicating *the religion of Protestants*, Chillingworth proceeds thus: "By the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augusta or Geneva, nor the Catechism of Heidelberg, *nor the Articles of the Church of England*; no, nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, the Bible; the Bible, I say; the Bible only is the religion of Protestants." In this passage, as appears by reference to his work, he is opposing the Bible, the foundation of the Protestant faith, to the doctrine of the council of Trent, which is admitted by all the Catholics: and is there a member of the Church of England who would not make the same declaration? If this be generalised Protestantism, it is the generalised Protestantism of the Church of England. "Our reformers," says the Bishop of Lincoln\*, "followed no human authority; they had recourse to the Scriptures themselves as their guide; and the consequence has been, what might have been expected, that our Articles and Liturgy do

\* Refutation of Calvinism.

not exactly correspond with the sentiments of any of the eminent reformers upon the continent, or with the creeds of any of the Protestant Churches which are there established. Our Church is not Lutheran, it is not Calvinistic, it is not Arminian: IT IS SCRIPTURAL: it is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone:" that is, according to Dr. Marsh, it is *generalised Protestantism*.

Thirdly, I know not the authority for that article in the *Biographia Britannica*\*, alluded to by the Professor, which asserts that Chillingworth had objections to our Liturgy and Articles. If he entertained these, when he wrote "the Religion of Protestants," &c. &c. he certainly did not bring them forward in a very prominent manner; for the testimonials † to his work, signed by the Vice-

\* I extract the following passage from the *Encyclopædia Britannica*: "Sir Thomas Coventry, lord keeper of the great seal, offering him preferment, Mr. Chillingworth refused to accept it, on account of his scruples with regard to the subscription of the Thirty-nine Articles. However, he at last surmounted these scruples; and, being promoted to the Chancellorship of the Church of Sarum, with the prebend of Brixworth, in Northamptonshire, annexed to it, he complied with the usual subscription."

† "Mandetur typis hic liber, cui titulus 'The Religion of Protestants a safe Way to Salvation:' in quo nihil occurrit à bonis moribus, à doctrinâ & disciplinâ in ecclesiâ Anglicanâ assertis, alienum.

"RICH. BAYLIE, Vicecan. Oxon."

"Perlegi hunc librum, cui titulus est 'The Religion of Protestants a safe Way to Salvation:' in quo nihil reperio doctrinæ vel disciplinæ ecclesiæ Anglicanæ adversum, sed quam plurima quæ fidem

Chancellor of Oxford, by Prideaux, and by the Margaret Professor, Fell, expressly state that the volume not only contains nothing *hostile to the doctrine or discipline of the Church*, but many excellent things in favour of the Church and of the Catholic faith.

Fourthly, We are told by the Professor, almost in the same breath, that Chillingworth's "notion of generalised Protestantism," "*perfectly accords with the notion at present entertained by the advocates of the modern Bible Society;*" and that he "had objections to our Liturgy and Articles." Does Dr. Marsh mean to insinuate that the episcopal and clerical advocates of the Bible Society object to the Liturgy and Articles?

The assertion of Dr. Marsh, that Chillingworth argues like the friends of the Bible Society, must, in part, be admitted. He defended the supreme authority of the Scriptures against those who durst not trust the Bible without a popish safeguard: we defend it against antagonists, not wholly dissimilar, who dare not trust it among Churchmen without

orthodoxam egregie illustrant, & adversantia glossemata acutè, perspicuè et modeste dissipant.

"JO. PRIDEAUX, S. T. P. Regius Oxon."

"Ego Samuel Fell, publicus Theol. Professor in Univ. Oxon. & ordinarius Prælector D. Marg. Comitiss. Richmondiaë, perlegi librum cui titulus est, 'The Religion of Protestants a safe Way to Salvation:' in quo nihil reperio doctrinæ vel disciplinæ ecclesiæ Anglicanæ, aut bonis moribus adversum: sed multa nervosè & modestè eventilata contra adversarios nostræ ecclesiæ & veritatis Catholicæ, quam feliciter tuetur. Dat. 14<sup>o</sup> Oct. An. 1637.

"SAMUEL FELL."

a Protestant safeguard. Whatever safeguard be deemed *necessary* to "correct the evil" produced by the Scriptures alone, the reply must, in a great measure, proceed upon his principles. Thus, if we substitute the word "Prayer-Book" for "Church," we may, without any disparagement to the Liturgy, proceed nearly in his own words.

"Whatever may be said to gain to the Prayer-Book the credit of a Guide, all that, and much more, may be said for the Scripture. Is the Prayer-Book ancient? The Scripture is more ancient. Is the Prayer-Book a means to keep men at unity? So is the Scripture to keep those that believe it, and will obey it in unity of belief, in matters necessary or very profitable, and in unity of charity in matters unnecessary."

"Following the Scripture, I follow that whereby you prove the truth of the Prayer-Book: I follow that which must be true, if the Prayer-Book be true: and I have God's express warrant and command for it."

Need I again repeat, that we consider it a duty to give Prayer-Books to the poor: a Clergyman must be considered as neglecting his parish, who fails to discharge that duty.

In concluding this letter, I cannot resist the temptation of presenting you with a passage from Bishop Jewell's "*Apologia Ecclesiæ Anglicanæ*." It contains a brief summary of the charges advanced by Papists against the Protestant cause; and their similarity to the objection now brought forward by Dr. Marsh against the Bible Society, is

very remarkable. With the omission of one or two sentences, I shall give you the passage as I find it.

“Clamant hodie passim nos omnes esse hæreticos, discessisse a fide, et novis persuasionibus atque impiis dogmatibus Ecclesiæ consensum dissipavisse: nos veteres et jam olim damnatas hæreses ab inferis redivivas restituere, et novas sectas atque inauditos furores disseminare: jam etiam in contrarias factiones et sententias distractos esse, nec ullo pacto potuisse unquam inter nos ipsos convenire: esse homines impios, et gigantum more, Deo ipsi bellum facere, et prorsus sine omni numinis curâ cultuque vivere: nos omnia recte facta despiceret; non virtutis disciplinâ uti ullâ, non legibus non moribus; non fas, non jus, non æquum, non rectum colere: nos id agere et quærere, ut monarchiæ et regnorum status everterantur, et omnia ad popularem temeritatem et imperitiæ multitudinis dominationem redigantur: nos ab Ecclesiâ Catholicâ tumultuose defecisse, et nefario schismate orbem terrarum concussisse, et pacem communem atque otium Ecclesiæ publicum conturbâsse: priscorum patrum et veterum conciliorum auctoritatem pro nihilo putare: cæremonias antiquas a patribus et proavis nostris, multis jam sæculis, bonis moribus et melioribus temporibus approbatas, temere et insolenter abrogâsse: et nostra tantum privatâ auctoritate, injussu sacri et œcumenici concilii, novos in Ecclesiam ritus invexisse: atque ista nos omnia non religionis causâ sed contentionis tantum studio fecisse: se autem nihil prorsus immutâsse, omnia vero ut ab Apostolis tra-

dita, et ab antiquissimis patribus approbata fuerint, ad hunc usque diem per tot sæcula retinuisse\*.”

So far as we are involved in these charges, my reply shall be in the words of Jewell: “Nos vero Deo optimo maximo gratias agimus, eam esse causam

\* To the mere English reader, the following free paraphrase of the text, may not be unacceptable.

“They exclaim, at this day, on every side, that we are guilty of ‘a dereliction of our duty as Churchmen,’ (Inquiry, p. 6.) and that by our new dogmas we destroy uniformity of opinion in the Church, (pp. 5, 10, 12, &c.) According to them, we set both ‘discipline’ and ‘doctrine afloat,’ (p. 49): we expound, every man from his own caprice; and our sectaries become as numerous as the interpretations of the Bible are various, (p. 41). We adopt the system of Lancaster; and, travelling without a clue, we shall be bewildered in our way, and lose sight of Christianity itself, (p. 24). We become so enamoured of Protestantism in the abstract, as to abstract ourselves from the Protestantism by law established (p. 33). We violate almost every command in the Decalogue, tell lies for the propagation of truth (pp. 65, 78), and bitterly reproach Margaret Professors in order to promote Christian charity (p. 6). The tendency of our measures is the repeal of the Test Laws (p. 50, &c.), the revival of Puritanical practices (p. 33, &c.), and the subversion of the altar and the throne (p. 41). The churchman is looking for popularity, and the politician for interest (p. 80). We have deserted the Church: for we justify the omission of the Liturgy (pp. 8, 60, &c.), and whoever rejects the Liturgy ceases to be a churchman (p. 45). By our mischievous schism, we are breaking down the barriers of the Establishment (p. 52); and there has been nothing similar to the uproar which we have excited, since Peter the Hermit went preaching the crusade (p. 52). The Liturgy of the Church is now to make way for the decrees of Calvin (p. 48, &c.); and the ceremonies and particular confessions of faith, adopted and revered in good old times, are to be exchanged for generalised Protestantism (p. 31, &c.); and all this is not so much out of love for religion (for as we have abandoned the clue, we lose sight of it), but to court the favour of the people and to influence elections.” (p. 80).

nostram, in quam isti cum cuperent, nullam contumeliam possent dicere, quæ non eadem in sanctos Patres, in Prophetas, in Apostolos, in Petrum, in Paulum, in Christum ipsum torqueri posset\*.”

I am, &c. &c.

\* “ We thank God that, however desirous these gentlemen may be to hold us up to contumely, they can say nothing worse of the society than this, that it endeavours to communicate the knowledge of the Gospel to all men;—a charge which might be urged against the Fathers and the Apostles, and even against Christ himself.”

## LETTER X.

My dear Sir,

I COME now to the matter of personal courtesy between Dr. Marsh and myself. The general argument is little involved in affairs of *etiquette*; but as he has done me the honour to dedicate to my service a note of no ordinary length, and of no common vigour and animation, I might justly be considered as failing in respect to the Professor, if I passed over in silence attentions so strongly marked, and at the same time so utterly undeserved. You will permit me to insert the passage in a note\*.

\*“ Having once digressed, I will take the opportunity of noticing some other passages in Mr. Dealtry’s speech, which I at first intended to pass over, because his allusions to my Address had been, for the most part, anticipated by other speakers and writers. But as the very circumstance, that an argument has been used by Mr. Dealtry, is regarded by many as a presumption in its favour, and this presumption is heightened by the author’s confidence in himself, and his contempt of his adversaries, I will take a cursory view of the passages relating to the present subject. Mr. Dealtry asks, ‘ Does the dispersion of the Scriptures tend to ruin the Church?’ This question has been already answered to satiety. He observes, ‘ We have retained every syllable of our Liturgy, our Articles and Homilies.’ It is true, that the Liturgy is still retained: but if Churchmen justify the omission of it when they distribute Bibles to the poor, and even censure those, who complain of that omission, they are certainly on the road, which leads to the rejection of it. Mr. Dealtry again exclaims, ‘ Ruin the church! Where then is the discretion of our

It is impossible that I should not feel highly flattered by the declaration with which this diatribe commences : " The circumstance that an argument has been used by Mr. Dealtry, is regarded by many as a presumption in its favour." I rejoice to hear

archbishops and bishops, &c. &c. who have supported the Bible Society?' Now a man may be discreet, and yet mistaken. Even bishops may sometimes err. And Mr. Dealtry, who is so anxious to be thought a genuine Protestant, must be careful not to push this argument too far; for whoever makes a bishop infallible, adopts a tenet of Popery. But he considers the distribution of the authorised version by this Society as an argument for the security of the Church; and asks, in the event of churchmen withdrawing from it, ' what security we should then have for the purity of the versions distributed throughout the united kingdom?' Now Churchmen would have the same security, as they have always had, since the legislature has forbidden the printing of the authorised version unaccompanied with a comment, except in the two Universities, and by the King's Printer: and the Bible Society itself can obtain their copies of it from no other than these three sources. And with respect to other versions, it is not in the power, either of this or of any society, to prevent their being made and distributed. But the Dissenters in general, if we except only the Socinians (who, in spite of the Bible Society, have a new version in extensive circulation), have no inclination to alter the text of the authorised version. Nor had they in the time of Charles the First. They are fully satisfied with expounding the present text; and against false exposition (the danger of which the Society itself admits by the credit which they take for giving it without a comment) they neglect to provide, since they omit the Liturgy. They neglect, therefore, to provide for the real danger. But, says Mr. Dealtry (who spoke immediately after Dr. Milner, whose speech was a comment on my Address), ' Let us never forget, that the Scriptures, for the distribution of which we are *thus* publicly arraigned, are the Word of the Most High.' Now under the circumstances already described (and more might be added in corroboration) Mr. Dealtry himself will not pretend, that he meant not to allude to me. I challenge him, therefore, to produce the passage, in which I have arraigned either him or any one, for the

it. It tends to prove that I have not been in the habit of using arguments rashly ; that I have been steady to my principles, and that I am not influenced by sinister views. If they suspected me of having vindicated the society in order to please the great,

distribution of the Scriptures. If Mr. Dealtry examined my Address to the Senate, before he ventured to condemn it, he must have known, that at the very beginning of it, I represented the distribution of the Scriptures as a ‘ very laudable object ;’ he must have known, that I objected solely to the omission of the Liturgy ; he must have known therefore, when he declared he was arraigned for the distribution of the Scriptures, that what he declared was contrary to fact. On the other hand, if he had not read my Address to the Senate, he took the liberty of laying a very heavy charge to a Professor of Divinity, at a public meeting within the precincts of his own university, at a public meeting composed chiefly of young men of that university, of young men who attend that Professor’s lectures, and of laying this heavy charge with the consciousness of having no foundation for it. —If, instead of appealing to the Address or to the Sermon at St. Paul’s, from which the sentiments in the Address were borrowed, appeal is made to a printed paper, which Dr. Clarke produced at the public meeting, and of which I acknowledge myself the author (see the second line of Note 11, where I allude to it), that printed paper again contains the same sentiments, which had been advanced in the Sermon. The very first sentence is, ‘ Whereas it has been insinuated, that they who object to the modern Bible Society, object to the distribution of the Bible, it is necessary to reply, that their objection is not to the distribution of the Bible, but to the distribution of the Bible alone.’ And in order to explain what is meant by the objection to the distribution of the Bible alone, is added ; ‘ If to the distribution of the Bible, which the two Societies have in common, were added the distribution of the Liturgy, which distinguishes the ancient Bible Society, and distinguishes the churchman, the chief objection to the modern Bible Society would be removed.’ This remark is perfectly consonant with all that has been said in the present Inquiry, and shews that I have been always consistent in objecting, not to the distribution of the Bible, but solely to the omission of the Liturgy.”—*Inquiry*, pp. 77—79.

and with the hope either of decanal or any other honours, the circumstance of an argument having been used by Mr. Dealtry might then have been regarded as in some measure against it. But I know, and the world knows too,—and for the truth of it I appeal to the Margaret Professor himself,—that I have taken the wrong road for preferment. Although my attachment to the Church of England be not less warm, honest, and sincere than his own, yet if honours and dignities had been the object of pursuit, I would have adopted a different plan: I would have made a lamentable outcry about the dissenting interest: I would have pleaded for the Church as if it were in danger from the unfettered and *uncompanied* circulation of the Scriptures: I would have denounced as Calvinists, and therefore enemies both to God and man, and especially enemies to the Church, all the clergy who were more zealous than myself: I would have summoned up the shades of Puritanical regicides, and have called upon the spectators to declare whether their ghastly and murderous visages were not (with a slight allowance for the difference between the dead and the living) the very models of Lord Teignmouth, Mr. Vansittart, Dean Milner, and Dr. Clarke. With high pretensions to love of order, I would have laboured to produce dissension; and the better to throw dust into the eyes of honest Englishmen, I would have assumed what I ought to prove, and have proved what no man denies. Sacheverell himself I would have out-sacheverelled; and, if by misfortune, my fate should be no better than his, my luck would be worse than my intentions; the delusion would go

by, and the Church would weather the storm. I am far from imputing any improper views to Dr. Marsh, or to a single individual among my opponents; but he will be pleased to observe, that the sly insinuations, which we find in the writings of some controversialists, of our distributing the Scriptures to the poor, upon the principle of the Bible Society, in order to gain *popularity*, have, at best, as little reason to support them as allegations of this nature urged upon Anti-Biblists. For his personal compliment to myself, I again beg to thank him; and I do it the more earnestly, because I persuade myself that he will never give me another opportunity.

It is an acknowledged rule of polite intercourse to do a civil thing in a civil manner: never detract from an act of kindness by any thing ungracious in the mode. The Professor seems to have forgotten the rule; and his manner almost leads me to suspect, that he must have been displeased with me when he penned the note. In the very same breath, with which he congratulates me upon the influence of my arguments, he tells us of "the Author's confidence in himself, and his contempt of his adversaries." This is grave matter, and requires a serious answer.

Dr. Marsh is a controversialist of some years standing; and expressions which, to my ear, sound extremely harsh and disagreeable, are very familiar to his. When I first read the note, I signified to a friend my intention to reply. His answer was to this effect: "You cannot please him better; the man delights in it; it is his *vapour* bath; the tempta-

tion which he confesses himself *unable to resist, &c.* He has lived through five or six controversies already; and as to the expressions of which you complain, they form the ordinary language of well-seasoned disputants; it is a part of their stock in trade; and if you cannot bear even to be charged with deliberate falsehood, you are not qualified to face Dr. Marsh." My friend recommended silence; but I have ventured to disobey him.

Mr. Dealtry, then, has "confidence in himself, and contempt of his adversaries." I am sorry that any writings of mine should have given rise to such an imputation. The first charge denotes an *improper feeling*; the second an *unchristian principle*. I will never submit to the meanness of evading a just accusation, or of defending what I know to be wrong; *and I will bear in mind that recrimination is no argument*. So far, then, as I am in truth obnoxious to these uncourtly imputations, let me deprecate the wrath of those whom I have offended. In many things we all offend, and controversialists have need to bear with each other; they have frequently much to forgive, and much to be forgiven. The fault, which is in a degree common to us all, is particularly remarkable in them: they are apt, above all men, to judge with partiality of themselves, and with unfairness of others. It frequently happens, that if they are notorious for a fault, they give themselves credit for the opposite virtue; and even if they should proceed to fix upon their antagonist the charge of intentional untruth, they will tell you that their only failing is excess of lenity, politeness, gentleness, and charity. I have long thought, that

Swift's fable of the Beasts' Confession is an admirable picture of a seasoned polemic: let me give you a specimen—

“ The ass approaching, next confess'd,  
That in his heart he lov'd a jest :  
A wag he was, he needs must own,  
And could not let a dunce alone—

- - - - -  
One fault he has, is sorry for't,  
His ears are half a foot too short,  
Which could he to the standard bring,  
He'd shew his face before the king.  
Then for his voice, there's none disputes  
That he's the nightingale of brutes.”

Thus it is with the controversialist: while his pen is dipt in gall, he professes to deal in nothing but the milk of human kindness: while he hurls his firebrands on every side, only listen to his own confession, and you will hear “one fault he has, is sorry for't,” he cannot bring himself to speak with acrimony, or by harsh words to offend against the courtesy of his own gentle nature. In this estimate of ourselves, we only follow the practice of the penitents in the fable; and I wish I could congratulate either Dr. Marsh or myself on an exemption from the general failing.

But let us come to the question: Mr. Dealtry has “confidence in himself, and contempt of his adversaries.” I certainly have written with some degree of confidence; but the confidence was not in myself, but in my cause. The subject has long occupied much of my attention; and though I cannot boast, like the Margaret Professor, of “close rea-

soning and profound thought and penetration," (p. 53), yet I certainly did convince myself, that the Bible Society is harmless and blameless, and promises abundant good. "It is a subject," says the Professor, "of so extraordinary a nature, that, while orators whose wisdom never goes beyond the surface feel competent to decide, there are points in it which may elude the most sagacious and profound." That is, if I rightly understand him, "while such shallow dreamers as the Earl of Hardwicke, Lord F. Osborne, the Dean of Carlisle, Professor Farish, Professor Clarke, &c. &c., venture to support the Society without hesitation, yet there are points which even I myself, with all my close reasoning, and profound thought, and undeniable penetration, cannot exactly and completely fathom." But, notwithstanding his doubts upon the subject, his assertions are pretty decisive, and do not argue any excessive degree of lingering hesitation. The similarity between the Doctor and myself consists in this, that we both speak with tolerable boldness and decision: the difference between us is, that I *do* possess confidence in *my* cause, and the Doctor *does not* possess confidence in *his*.

I turn next to Mr. Dealtry's "contempt of his adversaries." Far from my heart and disposition is, I trust, every feeling of contempt! I will not deny that things may have been said by me, which the ingenuity of the Professor might convert to his purpose, in enforcing the charge. And it is not easy, when you are urging an argument, as might be proved even from the writings of the Professor

himself, to avoid some expressions which may appear to furnish ground for the accusation. But a certain latitude is always allowed: "*Hanc veniam petimusque, damusque vicissim.*" To the charge, however, of "contempt of my adversaries," I certainly plead, "Not guilty." That I do not hold them all in equal respect, I will not deny. The ablest opponent by far, with whom I have yet had to contend, I consider to be Dr. Wordsworth; and against him I directed my principal efforts. If any expressions of mine ever unhappily wounded his feelings, surely they were not irritated by the suspicion of any contempt. Contempt can never be associated in my mind with the name of Dr. Wordsworth. An acquaintance and friendship of many years' standing long since inspired me with a sincere respect and regard for my distinguished opponent. And notwithstanding our difference of opinion upon this great question, a question on which we still widely differ, I believe I can assure Dr. Marsh, that we never were upon terms of greater kindness than at present. Let me do this justice to the Dean of Bocking. He is a man of learning and piety and talent: "he is a scholar; I know him to be such; and a ripe and good one." Of his amiable character and active benevolence, no man can think more highly than I do. Whether I contemplate him in the duties of his profession, in the circle of his friends, or in the bosom of his family, I am sure to find him in the exercise of those thousand charities which adorn the Christian character, which add to the sum of public happiness, and bless the privacy of domestic life. Erroneous as his opinions

on the subject before us do certainly appear to me, I am yet well satisfied that he delivered the genuine sentiments of his own honest mind, that he acted upon deliberate conviction, and that he is utterly incapable of being influenced by any but the best of motives.

If it be necessary to apologize for this digression, you will bear in mind that I am repelling the charge of "contempt of my adversaries;" and I leave it even to Dr. Marsh to say, whether, with such sentiments as I have now expressed in relation to my principal opponent, I can reasonably be charged with contempt. He will tell me, perhaps, that to Dr. Wordsworth belongs all the credit of our intercourse at present; and that, from the generosity of his own nature, he has been led to forgive the insolence of mine. I will assume no credit by detracting from the merits of Dr. Wordsworth; for though I well know what he would say upon the occasion, the Professor shall, after this explanation, settle the point as best suits his candour, his fancy, and his taste.

The next observations of Dr. Marsh are answered in few words. I *do* recommend the Liturgy to Churchmen; I *do not* justify the omission of it: but I take my stand against those who, in their extreme eagerness to elevate the Liturgy, depress the Bible; and the Doctor's ingenuity can prove nothing more against any clerical advocate of the Bible Society.

It is not easy to forbear smiling at the difficulties which impede the Professor in his discussion about the Bishops. His dexterity is admirable; but I think that it will not serve his purpose at present. Let us

turn to the passage. “ Mr. Dealtry again exclaims, Ruin the church ! Where then is the discretion of our archbishops and bishops, &c. &c. who have supported the Bible Society ? Now a man may be discreet, and yet mistaken. Even bishops may sometimes err. And Mr. Dealtry, who is so anxious to be thought a genuine Protestant, must be careful not to push this argument too far ; for whoever makes a bishop infallible, adopts a tenet of Popery.” Let me, in the first place, express all due acknowledgments for the care which is here displayed to prevent my running headlong into papistical errors. His anxiety on my account is laudable, but it is rather misplaced. I perfectly agree with Dr. Marsh, that a bishop may be *discreet* and yet *mistaken*. But how happened this argument of the bishops to arise ? I will tell you. Dr. Marsh, in his Address to the Members of the Senate, informs us, that “ both of our archbishops and *all* our bishops” are members of the Society for promoting Christian Knowledge ; that “ neither of the two archbishops, and only a small proportion of the bishops,” are members of the Bible Society. Does he not mean to infer, that the sanction of the Bench is an argument in favour of the old Society ? and that in proportion as the new Institution is thus unsanctioned, in the same degree is it weakened as it respects the argument from authority ? His reasoning is this : “ The old Society is better than the new ; for the old has got all the bishops, the new but a small proportion.” I reply, that it is a strange reflection upon the large proportion of bishops and archbishops of the united kingdom, who support the Bible Society, to imagine

that they are so weak in comprehension, or so fond of popularity, as to countenance a society which is really unfavourable to the Church. "Take care, Mr. Dealtry," exclaims the Doctor, "if you set up these bishops as infallible, with all your pretensions to Protestantism, you are in danger of Popery." This is vastly ingenious. Who set up the argument of the bishops first, I would be glad to inquire? Did not the Margaret Professor? "Take care then, Mr. Professor; if you infer the excellence of the old Society from the patronage of the Bench, you may push the argument too far: for whoever makes a bishop infallible, adopts a tenet of Popery." This argument does not only revert upon himself, but it is in one material respect radically unsound. He tacitly supposes, that all the bishops who have not joined the Bible Society, disapprove of the institution. I am surprised at the hypothesis. It was made eighteen months ago, by a "Country Clergyman;" since which time several bishops have added their names: and I know, and Dr. Marsh ought to know, that other bishops, who have not yet lent us their aid, have expressed their approbation. Is it to be presumed, that every bishop who does not patronise every public institution, is an enemy to that institution? Is it fair to conclude, that, with the three exceptions of the Archbishop of Canterbury, and the Bishops of Durham and London, the Naval and Military Bible Society is *condemned* by the whole body of Prelates? Is it not more consistent with reason to argue, that the constitution and the object of the Society are laudable, because it has met with the active and powerful support of

three? I pretend not to “profound thought,” or deep “penetration :” but by a plain man, judging in a plain cause, this inference, I think, would generally be deduced.

The learned Doctor next attacks my position, that the distribution of the authorised version is an argument for the security of the Church; and to his own satisfaction overthrows me completely. My reasoning, however, is correct. Permit me to lay it before you. All parties who have given their contributions to the Bible Society, are so far pledged to the circulation of the authorised version. “But if we pertinaciously reject the assistance of the Dissenters in circulating *our* Bible, what should hinder every sect from having not only a Bible Society, but a Bible of its own? The Unitarians have already their *improved* version of the New Testament. And who can estimate the extent of mischief which might arise from such a collision of contending translations? To the unlearned, the version to which they are accustomed stands in the place of an original; and to injure their opinion of its authenticity, is to shake their confidence in the word of God itself\*.”

“But,” says the Professor, “with respect to other versions, it is not in the power either of this or of any society to prevent their being made and distributed.” Very true: but whatever sums the Dissenters contribute to our funds are diverted from any such application, by being employed in the

\* See a Letter to John Coker, Esq., by the Right Honourable Nicholas Vansittart.

circulation of the authorised versions\*. To this extent, therefore, they are prevented; and as the resources of the Bible Society admit the sale of the authorised versions at a very low price, it tends in this way also to check the distribution of spurious versions, if any class of Dissenters should be disposed to distribute them. The Bible Society, therefore, in every way operates as a powerful check, if danger did really exist, and exactly in the view which I ventured to take.

I am, &c.

\* If I should venture upon the very perilous ground of "abstract reasoning," I might follow the example of the Professor, and contend, that by giving our authorised versions the Dissenters will *lose the habit* of giving other versions, and then they will forget them, and then they will become indifferent, &c. &c.:—a mode of reasoning which might have been applied with equal force to their tracts and catechisms, by some too zealous Dissenter. It should, indeed, seem, by the following advertisement, which has recently been transmitted to me, but for the authenticity of which I will not undertake to vouch, that some of the more zealous among them have been a little infected with the spirit of Dr. Marsh: they anticipate I know not what evils, from an extensive omission of their peculiar forms.

"Speedily to be published,

"An Inquiry into the consequences of neglecting to give the Assembly's Catechism with the Bible; shewing that the Dissenters, in uniting with Churchmen for the distribution of the Bible *alone*, have made a SACRIFICE; that the dissenting interest is suffering materially by the neglect above-mentioned; and that if such neglect be persisted in, the *unaccompanied* Bible will soon extirpate the very name of dissent from the British Empire—an evil for which the propagation of the Christian Religion will be but a poor compensation."

## LETTER XI.

My dear Sir,

I SHALL now examine the very serious and extraordinary charge of direct falsehood, which the reverend and learned the Margaret Professor, forgetting what was due to himself as well as to me, has thought it right to advance. "But, says Mr. Dealtry, (who spoke immediately after Dr. Milner, whose speech was a comment on my Address)," &c. &c. (See Dr. Marsh's Note, Inquiry, pp. 77 to 79, inserted above, p. 102.)

As the reputation of every man is of value at least to himself, you will, I trust, permit me to offer a few remarks upon this singular passage.

When I first read it, my reflections were these. Had I been in the situation of Dr. Marsh, I should have argued thus:—"Mr. Dealtry has brought against me a charge which I deny; yet he would hardly venture to state against ME what he believed to be false. For whatever may be his 'contempt of his adversaries,' however low may be his estimate of my depth of penetration and profundity of thought, this at least he knows, that *I never decline a controversy*. My motto is—'*Noli me tangere*;' and I have given proof that no man shall assail me with impunity. Has he not heard how I demolished all the Jacobins of Germany, broke the neck of Mr. Belsham, drove the anonymous opponent of my favourite hypo-

thesis from the field, overthrew the Calvinists by my celebrated sermons at St. Mary's, which I threatened to print, but out of pure mercy to the fanatics let printing alone? Did not I, in a note to my sermon at St. Paul's, establish the fact, that if children are instructed in the Scriptures alone, they will probably become Unitarians? And is not Lancaster at this moment gnashing his teeth in the bogs of Ireland because I made England too hot for him? And would this puny stripling, all inexpert in arms, dare to rise in opposition, and say what he knew to be false? It is quite impossible: his mistake has arisen from his folly, and his utter inability to look *beyond the surface of things.*"

This is one way of coming at a charitable conclusion. Let us try another. It was highly improbable that Mr. Dealtry should wilfully misrepresent the argument of Dr. Marsh before such an assembly, all of whom were capable of judging, and most of whom had probably the Address in their possession. Among his hearers were several of the most distinguished members of the university; and, however erroneous, according to the Doctor's opinion, his statement might be, the very circumstance of his delivering it at *such a time* and in *such a place*, might reasonably acquit him of the heavy charge advanced by the Margaret Professor. With all his self-confidence, Mr. Dealtry would hardly have ventured *there* upon wilful and deliberate falsehood.

Again. Before we impute to any man of liberal education the charge of intentional untruth, we naturally inquire whether there be not some distant possibility of mistake. This rule we follow even

in the strongest cases. For instance; if Dr. Marsh should say—That he is at issue with his opponents on the point “whether the Church of England may not possibly be injured by an extensive omission of the Liturgy” (see p. 44);—or that “he was bitterly reproached for asserting that Churchmen should not content themselves with giving Bibles to the poor” (p. 6);—or that “there were channels in abundance for the distribution of the Bible long before the existence of the modern Society” (p. 9);—or that Dr. Milner was desirous to hold Dr. Marsh out to public indignation (p. 21);—or that the members of the Society for promoting Christian Knowledge amounted, in November, to about seven thousand\*;—or that the Professor contends as much for the Bible as any man † (p. 26);—or that the general

\* I am at a loss to reconcile this assertion with the printed account published by the Society.

In the last Report, it is stated, that “the members of the Society in Great Britain and foreign parts, are now upwards of 4450; of which number, 869 subscribing members were chosen since the publication of the last account: and 126 ladies have likewise been admitted on the list of annual subscribers.” An additional list is given in the Appendix, of the new members admitted since the ballot in July “*to the ballot of November inclusive.*” This additional list contains, I believe, exactly the names of 200 subscribing members, and of 44 ladies. Dr. Marsh’s assertion is contained in his Address to the Senate, dated November 25, 1811.

† “I challenge my opponents to declare,” says Dr. Marsh, “whether *they* have laboured harder than I have done to promote the *study* of it.” (p. 9). I have no wish to undervalue critical discussions upon manuscripts, versions, fathers, &c. &c.: I have read the Doctor’s publications with much pleasure and instruction: but I must declare it as my firm persuasion, that the three Secretaries of the Bible Society, and many other members of that institution, have

principle in his sermon at St. Paul's is equally applicable to the Lancasterian system and the Bible Society (p. 28);—or that “it was determined that the author of the Address should be crushed” (p. 29);—or that the modern Bible Society defends generalised Protestantism (p. 33);—or that Dr. Wordsworth and Mr. Dealtry have not alluded to the danger arising from the neglect of the Prayer-Book (p. 43);—or that the advocates of the Bible Society prefer the tracts against Popery to all others (p. 46);—or that the assertions about the Bible Society in pp. 46, 47, and 48, have the least shadow of foundation;—or that “a more intolerant and more persecuting spirit was never witnessed, than is frequently displayed in the writings and speeches of the advocates of the Society” (p. 49);—or that “Churchmen and Dissenters now co-operate in the omission of the Liturgy” (p. 73);—or that Mr. Vansittart and Mr. Dealtry, in speaking of the co-operation of the foreign societies, ever meant to say that we derive contributions from them (p. 71), &c. &c. &c. If Dr. Marsh had made these and many similar assertions, I should still say, however erroneous his statements and assertions may be, and however inconceivable it is that errors like these should arise without design, yet the improbability is still greater that a clergyman of respectability would have committed his reputation upon such assertions, if he knew them to be false. My charity, I think, would lead me to this conclusion with re-

done infinitely more to promote the circulation and general knowledge of the Bible, than all the dissertations of the learned Professor.

spect to the Margaret Professor : yet several of these statements relate to matters of fact.

In subjects of discussion, it is very possible that an argument may be overstated or understated, or not sufficiently guarded and qualified ; nothing is more common ; and I should have supposed that the Margaret Professor would have been rather disposed to attribute an erroneous expression to this cause than to deliberate intention. " The best of us are overtaken sometime through blindness, sometime through hastiness, sometime through impatience, sometime through other passions of the mind, whereunto (God doth know) we are too subject. We must, therefore, be contented both to pardon others, and to crave that others may pardon us for such things. Let no man that speaketh as a man, think himself, while he liveth, always freed from scapes and oversights in his speech." (Hooker.)

After all, if it did appear that an opponent had been guilty of unquestionable falsehood, a liberal man would be contented with disproving the fact and leaving the inference to his readers.

But not according to these views acts Dr. Marsh. He accuses me of stating what I *knew* was contrary to fact ; or, if I had not read his Address, that I "took the liberty of laying a very heavy charge to a Professor of Divinity, at a public meeting within the precincts of his own University, at a public meeting composed chiefly of *young men* of that University, of young men who attend that Professor's lectures, and of laying this heavy charge with the *consciousness* of having *no* foundation for it."

The Professor is probably aware that I too have

held situations in the University, neither obscure, nor unimportant; and that I have the honour, at present, to hold appointments of some little importance, and for the credit of which it is desirable that no impeachment should rest on my veracity. I am a clergyman as well as Dr. Marsh, and it became him to consider well the nature and tendency of his charge before he presumed to make it. That he did not wish to destroy my reputation merely because I am, to use his own language, “the distinguished advocate” of a cause which, while he does not thoroughly understand it, he seems to detest; that he did not violate every rule of controversy under the hope of injuring the Bible Society, by stabbing with a stiletto one of its principal defenders, I might, perhaps, be willing to allow. I will even admit more: I will grant that Dr. Marsh does himself believe, for it is quite impossible to conceive that the Margaret Professor could ever produce a statement which he did not believe, the marvellous assertions contained in his note. I will grant, that, after exercising the most “profound thought” and subtle “penetration” in order to find some opening by which I might escape from the weight of the charge—for surely the Margaret Professor could never deal out to a clergyman the lie direct, if the amplest exercise of charity could release him from the imputation;—I will grant, I say, that, after discarding all that odium theologicum for which controversial Professors have *in days of yore* been so remarkable; and that, after every allowance for human frailty, for inaccuracy of statement, for improbability of intentional untruth, and

for possibility of error on his own part, influenced as he was by personal irritation;—I will admit, I repeat it, that after all these considerations Dr. Marsh did really believe the statement in his own note, and I will then ask him, whether, in common courtesy, a Professor, in an English University, ought not to have abstained from the accusation; especially against a well-known member of that University, and a clergyman like himself? For the charge, indeed, there is not even the shadow of a foundation. Not only is Mr. Dealtry perfectly innocent of declaring, what “he must have known was contrary to fact,” but his statement is strictly true. So far as negative evidence of its truth may be admitted, it is something in favour of my assertion, that I do not recollect to have heard a single remark advanced against it, till I saw the note of Dr. Marsh. I resided in the University for some time after it appeared in the public papers; I was in habits of intercourse with many, both Biblists and Anti-Biblists, who had read the speech; the different arguments were frequently brought under discussion, with the gentleman-like freedom which is *usually* to be met with among literary men; I heard many objections advanced against the Society, and many arguments adduced in its favour: but I am not aware that any person, whether friend or foe, impeached the correctness of that passage. For I believe every man, except Dr. Marsh, understood the words according to the connection in which they stand.

Now any person, who will take the trouble to read a few of the sentences which precede, and of those which follow the passage in question, must see, at

once, that I am expressly noticing the objection which was made against the Bible Society for giving Bibles alone.

I am pleading there for the *free* and *unfettered* circulation of the Scriptures: and whether the word "free" be inserted or not, the meaning of the sentence, according to its connection, is exactly the same. If I insert that word, the passage runs thus: "Let us never forget that the Scriptures, for the free distribution of which we are thus publicly arraigned, are the Word of the Most High." Now Dr. Marsh himself (if I may adopt his own language) "will not pretend" that we were not thus publicly arraigned for the *free* and *unfettered* distribution of the Scriptures. I am not condemning the distribution of the Prayer-Book, but defending the free circulation of the Word of God. Is it not the object of his Address to the Senate to prove that evils must ensue from this unfettered distribution? Does he not hold us up to public animadversion, as persons who may very probably bring on the downfall of the church by adhering to the Bible Society? Does he not affirm, in that handbill, of which he now claims the honour, but which, by some manœuvre, was very suddenly withdrawn from circulation, that though his objection is not to the distribution of the Bible, yet it is to the distribution of the Bible alone? and is it not the meaning of that declaration, that unless we will give a Prayer-Book, he will not suffer us to give a Bible?

Dr. Marsh ought to have taken the passage according to its fair and legitimate construction: but in that case he would have lost the elegant figure

of speech, and I should have escaped the imputation\* which he so unworthily attempted to fasten upon me.

But let us leave such "abstract reasoning," and look for a moment at the practical effect. Suppose the Professor should detect me in his parish giving a New Testament to one of his poor churchmen; our conversation, I presume, would be to the following effect: Dr. M. "What are you doing, Mr. Dealtry? Do you intend to make the man a Dissenter?" (See p. 11, Inquiry). Mr. D. "A Dissenter! what do you mean?" Dr. M. "Sir, do you intend to correct the evil by a Prayer-Book?" (Address to the Senate). Mr. D. "What evil? I am giving the man a New Testament, according to the authorised version." Dr. M. "Sir, the Scriptures may be made to speak any language; and, if we would preserve the poor of the Establishment in the religion of their fathers, it is not only 'necessary,' but 'doubly necessary,' to provide them with the safeguard of a Prayer-Book, or they will be involved in the delusions of false interpretations," (p. 5). Mr. D. "Why, Dr. Marsh, this is very extraordinary: a Testament can do him no harm, and the man has got a family; think of his children." Dr. M. "A family! worse and worse! have I not proved that this Lancasterian system of yours, which permits children to read the Scriptures alone, without a safeguard, will, probably, convert them

\* If the Doctor should affirm, that he has only introduced the charge on supposition that I had read his Address, I must inform him that I *had* read it, and that I still repeat what I then said.

all into Unitarians?" (Sermon, p. 31, note). "If you give the man a Prayer-Book as a *companion* to his Testament, very good, for I contend as much for the Bible as any man" (see p. 26, Inquiry): "if not, take it back with you, for I will not encourage the increase of Dissent and Socinianism."

I believe this to be a perfectly fair account of the practical result; and I appeal to any unsophisticated mind, did I or did I not speak truth in stating that we were arraigned for the circulation of the Scriptures? Else why propose to tie up our hands and bind us by conditions, as if we were dealing out doses of arsenic?

But what will Dr. Marsh say, after all, when I affirm that I did *not* allude particularly to him? My allusion was, in general, to the party of which he is the ostensible head. Many things were reported to be said by them, which were stronger than any assertions that have appeared in print, and which do, in all reason, whatever he may think of his own hand-bill, bear out completely the expression which I ventured to adopt. Yet if the word "free" or "alone" could make the passage more palatable, I can have no objection to insert it.

The Margaret Professor will, I think, have discovered by this time, that however we may differ in many of our views, there is one point in which we cordially agree. He intimates (p. 76), that he is not at all afraid of Mr. Dealtry. I should, indeed, wonder if he were; and he will probably now admit, that Mr. Dealtry does not labour under any very alarming apprehensions of *him*. I must beg to repeat, however, that my confidence is wholly in

my cause: for if this were a question to be decided by skill, or talent, or knowledge, or general fame, or "abstract reasoning," the Doctor would carry all before him: my reliance is upon plain unsophisticated sense, and the unanswerable evidence of stubborn facts.

In closing my account with Dr. Marsh for the present, I must solicit your indulgence to one or two parting observations. It is from no love of litigation that I have engaged in this argument, nor from any wish that the debate should proceed. It is, indeed, my deliberate opinion, that this controversy is calculated, in some respects, to do considerable harm: it has a tendency to divide us among ourselves, at a time when union is particularly necessary: it is calculated to give a triumph to scoffers, and to excite the mirth of the profane. Whatever evil may result from it, the offence is theirs who compel us to advance in vindication of this most righteous cause, and theirs is the responsibility. Let Dr. Marsh admit the free circulation of the Scriptures, and he will certainly find no objection, on my part, to the free circulation of the Prayer-Book. Our practice, I trust, will correspond, though our reasoning is somewhat different. Frail and foolish as we are, we need every help that can be afforded, to guide us in our way to Heaven. "The Bible is to be the foundation-stone; but books of Psalms and Hymns, and of Private Prayer, and of Family Devotion, and of Christian Instruction, and the Common Prayer of the Church, are all to aid in the pious and heavenward undertaking\*." If, in the heat of contention for the

\* Dr. W ordsworth, p. 3

Prayer-Book, Dr. Marsh depresses the Scriptures, he does wrong : and we also do wrong, if, in vindicating the authority of the Word of God, we seem to make light of our most excellent Liturgy ; a work which has long appeared to me to approach the nearest of all human compositions to the standard of the inspired writings.

In expressing my concern at the revival of this controversy, I think it right to state that I anticipate no evil as likely to result from it to the Bible Society. On the contrary, from the energies which have thus been called into action, consequences have arisen extremely beneficial to that institution ; and if I were to judge *from effects alone*, I would reckon Dr. Marsh himself among its chief benefactors. The Auxiliary Society established at Cambridge, was eminently indebted to his seasonable interference. His Address to the Senate gained us some converts, even in the University ; and by directing the public attention towards the meeting at the Town-Hall, rendered essential service to the cause. Similar benefits, I have little doubt, will arise from every renewed agitation of the subject.

Let it be granted, that the Professor can demolish *my* arguments ; what has he accomplished ? Is the Society to be identified with its voluntary advocate ? Lamentable must the destiny of that institution be, whose welfare depends either upon the controversial skill of *Mr. Dealtry*, or the “ abstract reasoning” of *Dr. Marsh*.

I rejoice, indeed, to find that men of powers and attainments far above *my* pretensions, have already

appeared as the assertors of this high argument, and that others are ready to lend their aid. And when I contemplate the spectacle now afforded, throughout the empire, of one great combination of almost all that is illustrious for rank and talent and character, in the service of this cause; and call to mind the matchless eloquence, the disinterested zeal, and the fervent piety, which, on so many occasions, have pleaded with such irresistible effect; when I turn to Norwich, and Leicester, and Cambridge, and Buckingham, and York, and Bristol, and to many other places animated by a similar spirit; I am ready to exclaim, "Did there ever exist a society, which could rely, in the hour of need, upon champions so powerful, and advocates so fully approved!" And when I enlarge my prospect, and view the operations of this mighty engine through all its bearings and dependencies, working so visibly the fulfilment of prophecies, I look up with gratitude to that Providence which has enabled me to share in a triumph consecrated by the support of so many great and good men; consecrated by wisdom and by virtue; consecrated by the approval of my own conscience, and by all that religion has taught me to revere of my Creator and my God.

I am, my dear Sir,

Yours very faithfully,

WILLIAM DEALTRY.

Hertford, March 21, 1812.



# REASONS

FOR

*NOT ATTENDING*

THE

BRITISH & FOREIGN BIBLE SOCIETY,

IN

A LETTER

TO

N. VANSITTART, ESQ.

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BY A COUNTRY CLERGYMAN.

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*M<sup>r</sup> MONROE.*

MONSTRUM, HORRENDUM, INFORME, INGENS, CUI LUMEN ADEPTUM.

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## ADVERTISEMENT.

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*The Author of the following Letter has desired the Printer to give his name, if he be required to do so, to any one who can, with any shadow of reason, consider himself as personally alluded to. Thus much he has done, that he may be responsible as far as can be necessary ; and he does not do more, only because he is unwilling to obtrude an obscure name upon the public. Mr. Vansittart, to whom the Author is entirely a stranger, is addressed, he hopes, with such sentiments of respect as are due to a gentleman, a man of station, character, and learning, by one who is desirous, upon this occasion, of displaying the title that he is most proud of—*

A COUNTRY CLERGYMAN.

## A LETTER, &c.

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SIR,

WHEN a Layman takes up his pen to treat of Church affairs, particularly if he be a friend, considerable alarm is excited amongst us ; we are apt to fear that he will not come to the discussion with sufficient reverence for the subject. The fashion of our ark is not to be changed according to his notions of political expediency, nor are we very willing to acknowledge him as our accredited advocate, until he has satisfied us that he knows something of our Constitution. To our Mitred Instructors, and to those Ministers who “ have charge and government over us,” we are bound to listen ; but we are not fond of multiplying our masters, and we look with some degree of jealousy upon all teachers not apostolically commissioned. When an enemy declares himself, we are not bound by the ceremony due to a friend, and we are free from fetters and from fear. That sacred book which you are so laudably zealous to transmit to every corner of the habitable earth, is all the armoury we want

to defeat the stoutest champion of the Philistines; and our prowess is so well known, that we have now no foes in the open field, but abundance of them that carry on the war by sap, and mine, and stratagem.

My opinion is, that the most insidious enemy we have for some time encountered, has been the British and Foreign Bible Society.—I say, has been, as we say, “*Fuit Ilion.*”

My reason for addressing my remarks upon this subject to you, is that I lately received a pressing invitation to attend a Branch Meeting of the Society, which was accompanied by a printed letter to Dr. Marsh, signed Nicholas Vansittart. Not having seen Dr. Marsh’s letter, I was not *thereby* led to refuse the invitation, and having seen your’s, I must own I was not led *thereby* to accept it. For the following reasons I did not attend it.—

I am ready, Sir, to admit that your views are glorious, and your motives honourable. But your means are utterly inadequate to your end; and that which you intended should be a blessing to all lands, assumes the appearance of a portentous mischief to your own country. You are, in my opinion, preventing, instead of encouraging, the “devout study of the scriptures.” You

are putting in motion a machine, whose evolutions you cannot stop, and whose unchecked career must make some havock with the unity of the Church, the unanimity of its Ministers, and the discipline of its Government. Luckily, we have discovered such weak parts about it, that it cannot hold long together. It is constructed like some of the new buildings about London, which are calculated to stand twenty years and one day, but which a hurricane may overset much sooner.

Sir, When you present a youth with a Bible, you give him that which the Clergy of the Church of England first gave to Christendom. It was their honourable lot to be foremost in setting the scriptures free from the fetters of a dead language. It has, as Chillingworth justly says, been "their religion" ever since. It is the source and ground-work of their instruction, and has been so time out of mind in every parish. It is the greatest fund of our consolation here, and the sole foundation of our hopes hereafter.

In all this, Sir, there is nothing new ; we have felt it, and taught it our children, ever since we have had the Bible. But when we see the Philistines, all on a sudden, so full of bustle and business, and joy and triumph, we pretty well know that it is not merely to further the views,

and to celebrate the triumphs of Israel. They do not thrust their Bibles upon us merely to relieve our poverty, and to supply our deficiency. The motives, perchance, may be seen by the effects. In the mean time, let them not mistake the composed and matron-like air of our Church for insensibility or drowsiness—let them not imagine that they have administered to her a sleeping potion, that shall keep her quiet till their views are accomplished—she is in no slumber so sound, but that the meanest of her sentinels can rouse her with a whistle.—“The Philistines be upon thee, Sampson ; and he broke the withs as a thread of tow is broken when it toucheth the fire ; so his strength was not known.”—*Judges* 16, ix.

When the youth has got his Bible, without comment or interpreter, he is like a child to whom you give a log of wood, and tell him it will make a chest of drawers ; but if he have neither tools nor instructor, you must not expect very soon to see the drawers. If you put a knife into the hands of an infant, and tell him it will serve to cut his meat, unless you guide his hand, he will probably cut his throat. If you give a boy a cyphering-book, and tell him, that when he can determine the surface and solidity of a cube, he will be a great man ; without instruction, he will blubber over his work, and at last give it up, despairing that he shall ever “come to be

Churchwarden." Now, the Bible contains, confessedly, "many things hard to be understood;" and I should not be surprised, if the general opinion were, that an interpreter is necessary; but the rules of your society do not allow any comment, because you cannot trust each other. If the disciple of Socinus were to step forward at your meeting, and beg leave to interpret, you are not inclined to part with the divinity of Christ, and therefore you out-vote him. The Methodist, perhaps, would be glad to enlighten the subject a little; and to say the truth, he has a doctrine to propose (next to the Mahometan) the most taking that can be imagined; but you distrust his experiencies, and his sudden conversions, and reject his proposals; and you will not listen to the Quaker's offer, lest he should bring you over to broad-brims and broken English.—I do not mention the Church.—Truly this is a pretty picture of a Society well cemented!

Sir, I must be permitted to say that your sagacity, as a statesman, is impeached, by your having upheld a constitution which has no head to controul it, and every thing to create disunion in all its parts. Your predictions, "that in every question the Church must have a constant majority," have already failed. Moreover, as you tell us, that you were aware, "before you engaged in the

Society, that it had been represented as dangerous to the Church ;” your eyes were open, and if you had any power it would have been prudently exercised in checking the frolicksome excursion they have made, and the Easter gambols they played off amongst us. But I imagine you did not foresee that they would leave London, and ramble here and there in a disorderly way. Dr. Marsh, however, I find, by your quotation from him, did foresee, probably, this, and a great deal more ; for he says, “you can have no guarantee, that as the power of the Bible Society increases, *other* objects, inimical to the Church, will not, in time, be associated with the main object.” This brief quotation from Dr. Marsh, makes me wish, that the next invitation I receive may be accompanied with his statement to which I have already read your answer. What follows, Sir, will give you a pretty clear idea of “the sole and exclusive object of the Bible Society ;” and you will judge how far they do or do not disturb the unity of the Church, the unanimity of its Ministers, and the discipline of its Government.

At length this celebrated company has stepped forth into the provinces, and, with much pomp and circumstance, has exhibited itself to the wondering eyes of us country-folks. We have seen its stately march, and its imposing appearance ; its mighty list of subscribers, thrust upon our

notice like the labels of Lucky Turner's Lottery Cart. We have seen its long train of canting, ranting, complimenting, and calumniating orators in attendance ; its managers, asking leave to perform in our county town, and inviting a worthy Nobleman to take their stage box ; and nobly, indeed, did they entertain him, as you shall hear ; for I had my account from one who saw it all, and who communicated it to me, while the impression was new ; and had you seen with how much joy he told his story, and with what bitter anguish I heard it, you might have wondered how the same tale could excite such different emotions. A great part of the day, it seems, was occupied in hearing the oratorical addresses (in various styles) of different persons ; the tenor of which was complimentary to our *liberal* Church, our *powerful* and *venerable* Establishment, our learned Priesthood, and they who love the tinkling of the cymbal, were delighted with the music. Every thing, in short, was so harmonious, that you would have thought we were "all one Fold," and that the Church of Christ had not an enemy in the world. But the part of the day's amusement which most exquisitely gratified my narrator, was yet untold. He said that the orator who charmed all hearts, began with enquiring where the great body of the Clergy were, and proceeded to denounce the Bishop, for preventing their appearance by his tyranny ! He then

happily enforced his sentiments by a Scriptural passage, which I do not repeat.—Now, Sir, when a man's name and character, and dignity, and office, are held up to public scorn and detestation, what part of the man is left unsacrificed? This, therefore, I call the sacrifice of a Bishop. Here is an overt act; a direct attack upon ninety-nine in the hundred of the Clergy, with the Bishop at their head.—The sword is drawn upon us, and the scabbard thrown away; let us then “quit ourselves like men.”

It was a source of considerable consolation to hear, that at this Meeting very few Country Gentlemen appeared, and very few of the respectable Inhabitants of Chelmsford. The Dissenters from all quarters, of course, assembled, and the Meeting was thronged. So it would have been if they had turned out a bull or a badger to be baited, instead of a Bishop.

The pleasure with which my informer carried on his narrative, put me in possession of the whole day's amusement; and I found that this paragon of eloquence was not one of the prophets of Baal, nor a Priest of Dagon, but (*horresco referens*) one upon whose hallowed head episcopal hands had been laid; one who, upon his admission to the ministry of the apostolical

indivisible Church of Christ, was asked, “ Will you, as much as lieth in you, maintain and set forward quietness, peace, and love, among all christian people?— Will you reverently obey your Ordinary and other chief Ministers, unto whom is committed the charge and government over you?” One who then and there answered—“ I will do so ; the Lord being my helper.”— They who would exonerate the assembly from all share in the offences of an individual ; they who would encourage such offences, and are now enquiring when and where the next Bishop is to be sacrificed ; those who are so charitable as to palliate all crimes, that they may commit them all ; and those who are so liberal as to be ready to sacrifice every thing, except what belongs to themselves, are kindly resolved, I find, to excuse this *imprudent sally*, this *sudden burst of unconsidered oratory*, this *splendid lapse* of an ardent mind ; or, at any rate, to confine the effects of it to the speaker and his ardour. But I have an answer for them all. When the noble captive, spoiled of his dignity, and loaded with insult, was led out before the common gaze, and the sacerdotal executioner baring his arm, and, raising the dagger, plunged it in the heart of his victim, the assembled multitudes shouted applause. The feeble voice, indeed, of one Reverend Brother, pale with affright and trembling, did cry, God save him ! But the note of pity was drowned in the general yell.

What must that Nobleman have felt who presided at these orgies? He was invited, by the acclamations of many of his countrymen, to a station which he hoped to find or to make a post of honour! and the heart is cold that does not listen to such invitations. But with his benevolence of disposition, he must have grieved over the scene; with his acuteness of intellect, he could not fail to take a hint; and having seen a Bishop so treated, does not wait to be told whose turn it may be next; and where were now those cymbals which had so loudly sounded the praises of our *excellent* establishment?—Their music was engaged to aid the dances of the frantic multitude round their prostrate victim. The succession of episcopal subscribers to these fetes, and of presiding Noblemen, it will be difficult to maintain.—What must have been the feelings, at that moment, of those few Clergymen, who, being unprepared for such a ceremony, had gone, in the simplicity of their hearts, to witness “the progress of the British and Foreign Bible Society, going on quietly and steadily (as Bishop Porteus expresses it) *in the prosecution of its great object*, and paying no sort of regard to the sneers and cavils of its intemperate opponents.” Ah! if that truly pious Prelate were now awake; or if his spirit were sentenced, for any infirmities of the flesh, to watch over the concerns of us drudging mortals, would it still whisper to us those

soothing words? “The Bishops of Durham and Salisbury attended several of their meetings, and were delighted with the decorum, calmness, and good temper with which their proceedings were conducted. In short, all the apprehensions to which this Society has given rise, are now found to be but vain terrors ; and all the prophecies of the mischief and evil that would result from it, are falsified by facts. It is rising uniformly in reputation and credit, gaining new accessions of strength and revenue, and attaching to itself, more and more, the approbation and support of every real friend to the Church and to Religion.”—Happy ! thrice happy ! the lot of that good man, to have descended to his grave full of years and honour, with the blessings of the poor upon his head, and of him “ that had none to help him,” before the brightest of his mortal hopes had failed him, and those fair visions which cheered his last moments had been dissipated for ever !

But, Sir, from so pleasing a subject of contemplation we must return.—Our venerable John Randolph, Bishop and first Martyr, having been dispatched, the next step was for your Bible Friends to interfere with our National Society Meeting, for educating the Poor in the old principles. This was natural enough. We were told that our day of meeting was fixed so near to their day of

meeting, that it looked like hostility; and it was studiously circulated, that we (the Clergy and Laity of the Established Church of England) met to oppose your Easter Itinerants! We, however, did presume to meet, and our prudent Chairman forbade all mention of the Bible Society. The absurdity, however, of their objection to our day of meeting being so near their own, was illustrated by one of our Members telling us, “that a great hunter of the last century being interrupted in his chase by a troop of farmers, who were jogging along the turnpike, and crossing the scent, rode up to them, and, with some quickness, demanded who they were, and why they came in his way? We are farmers, Sir, going to market.—Market, you scoundrels! what business have you to hold markets the days we hunt?”

The resolutions of our meeting were next the object of their remarks. A liberal Dissenter, of the Bible Tribe, censured our want of liberality in obliging the children that we educate to go Church. To which I only replied, that if we gave up that point, I should readily acknowledge that we were a pack of mad Parsons; but if any Reverend Brother could be supposed to fall into such an error, a graver argument is due to him, and I would refer him to his ordination oath. “Will you be ready, with all faithful diligence, to banish and drive

away all erroneous and strange doctrines contrary to God's word?" I will ; the Lord being my helper. This makes our duty very plain, and leaves us no room for doubting.

Should, then, your Bible Society honour me with another invitation, my reply may readily be anticipated. Transport me rather to the shores of the Gambia, where I may, perchance, behold (heart-rending sight!) the helpless, hapless hordes dancing round the flame that is kindled to cook their captives. It would, indeed, grieve me to see the quivering limbs, and the savage joys of the banquet ; but I should recollect that they are the rewards of battle ; that they are spoils, hardly fought for, and fairly won ; that *they* devour only their enemies, and hunger is the motive and the sauce to their meal. Poor miserable wretches ! Their rugged minds have never been softened by the Gospel of peace ; yet I have never heard that in their utmost need, though pinched by famine, and stimulated by the temptations of necessity, they ever pinioned one of their own venerable Priests, and roasted and eat him. This was a dainty reserved for more enlightened lands. They will rather suffer on, and starve and die. Send them, good Sir, Bibles in abundance ; but, oh ! if you have any compassion for them, send them none of your orators !

It is said, Sir, that Dissenters increase ; but do Churchmen therefore decrease ? For this argument they sometimes hold out to us, as an insinuation, that we must therefore lower our tone ; that it is dangerous to reprove, though we know they are wrong ; that in our efforts to set them right against their will, they may upset us. To this I answer, if schism be sin, the more schismatics, the more sinners ; and if they be as numerous as the lice that over-ran the land of Egypt, we have indeed the *morbus pediculosus* to an inveterate degree. But shall we assign the inveteracy of the disorder as a reason for not attempting to cure it ? It seems to me as if some of those who ought to be our active supporters, were doubtful about the soundness of our venerable fabric, and were making to themselves friends of the Mammon of unrighteousness, in case she should fall. I have no alarms upon that head. If we turn to the Lord our God, he will turn to us ; if we are true to ourselves and our office, he will not desert us. The ark is in our hands, and by God's good will we shall keep it. If, indeed, our national iniquities should arise to such a pitch as to call down upon us the vengeance of heaven, and the purest Church in Christendom should be suffered to fall, it will in those days be happiness enough to find honourable interment among its ruins.

N<sup>o</sup>. 2  
**A REPLY**

TO THE

**PAMPHLET**

*Mr Monstrum* <sup>OF</sup> *Horrendum*  
**A COUNTRY CLERGYMAN,**

ENTITLED,

**REASONS**

**FOR NOT ATTENDING**

*The British and Foreign Bible Society.*

---

“ In the first Place, they advance, that the publishing of the Bible so universally, will ruin the Church ! Now, Sir, are they not the Enemies of the Church who say this ? Sure I am, that the worst Enemies the Church ever had, could never advance a fouler Calumny against it.”—*Proceedings at Blackheath.*

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## ADVERTISEMENT.

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*The Reader will not fail to observe, that the Pamphlet of the COUNTRY CLERGYMAN, to which this is intended as a Reply, is entitled, "Reasons for not attending the British and Foreign Bible Society." It may, perhaps, be enquired, with some earnestness, why those reasons are not refuted in the Answer? I ground my apology for the omission on the simple fact that they are no where to be found. I have looked attentively through every page, but can discern nothing which approaches, in the most distant degree, to Reason. Following, perhaps, the safe and judicious line of conduct marked out by Dr. Marsh, in his new "Inquiry," the Author reserves his Reasons for an APPENDIX.*

## A REPLY, &c.

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I FINISHED the perusal of a pamphlet, entitled, "Reasons for not attending the British and Foreign Bible Society, by a Country Clergyman," with mixed emotions of pity and concern. Of pity, occasioned by the thought that any individual should hope to prevent the growth of a Society formed on a magnificent and christian principle, by the indulgence of calumnies totally repugnant to the spirit of christianity; of concern, that a Clergyman of the Church of England should be found willing to place the respectable body of his fellow Clergymen in a light so unamiable, as the opposers of that gospel which was ushered into the world by the ministration of angels, with "Glory to God in the highest, on earth peace, and good-will towards men."

On reading the pamphlet, one question immediately presented itself; whether it would be better to offer any thing, by way of reply, to a tissue of such absurdity, or to treat the subject with silence and contempt. I thought it better to reply.

Another question then arose, Should it be treated with sarcastic severity, or with seriousness? I preferred the latter; because, however ridiculous or absurd the declamation of an opponent may be, if the subject on which he ventures to declare his sentiments be of a solemn and impressive nature, a reply, framed on any other than a serious principle, is inconsistent and faulty.

The work on which I am about to offer a few animadversions, bears the following motto—*“ Monstrum, horrendum, informe, ingens cui lumen ademptum ;”* or, in plain English—a great, a horrible, a shapeless monster, devoid of light ; a monster whose faults are unredeemed by a single excellence !

Either this motto is intended to apply to the Bible Society, or it is *not*. If it be intended to apply to it, the author, in making the application, must be grossly ignorant of the Society which he attacks. If it be *not*, the very printing of it in the title-page bears the stamp of egregious folly. But the vanity of appearing to know more than other people, by classical quotations of Greek and Latin, frequently leads an author into sad absurdity.

But what, after all, I would ask, is the aim of the pamphlet ? In a few words—to vent the overflowings of unchristian anger—to represent, as unamiable, every Dissenter who conspires with his brethren in the great work, under Divine Providence, of evangelizing the world—and to hold up a public Professor of the University of Cambridge to contempt and execration, as a sacerdotal executioner, more barbarous and inhuman than the triumphant cannibal who champs the flesh of his victim. These, I contend, are the professed objects embraced by the Country Clergyman.

In the first place, (alluding to the incomparable Letter of Vansittart to Dr. Herbert Marsh,) he expresses his jealousy of the interference of Laymen in spiritual matters ; as though Laymen had nothing to do but quietly to acquiesce in whatever principles certain individuals among the Clergy might think fit to impose ; and asserts it to

be the duty of every Clergyman to offer obedience to his "Mitred Instructor." Now, the latter position, if well examined, would amount to this—that every Clergyman, resident in the Diocese of a Bishop, friendly to the British and Foreign Bible Society, ought to obey the example of his Diocesan, and become friendly in his turn; and that every Clergyman, on the contrary, who lives within the shadow of a hostile mitre, should enlist as an enemy. Here, then, we may observe a curious spectacle! A Country Clergyman contending (at least as he would be thought to contend) for unanimity in the Church; and, at the same moment, recommending not only a line of separation among its members, but the commencement of actual hostilities! "The Philistines," he observes, "are full of bustle and business, and joy and triumph. The Philistines are upon us; the sword is drawn; the scabbard is thrown away. Let us then rise, and quit ourselves like men."

But I must beg leave to remind him, that he is not now contending with the Dissenters; those uncircumcised Philistines, as, in a spirit of charity, he is pleased to term them, but with the very Sons of Israel in his own inheritance. When Israel contended with the Heathen Nations, as one man under one banner; when Joshua was a leader of the people, and the ark of God, defended by the Sons of Levi, rested in the camp, then were the enemies of Israel scattered, and the nations were humbled and brought low; but when the arms of the people were turned one against another, and the command was given to the Judges of Israel, "Slay ye every one his men," there fell among the people on that day twenty and four thousand. But, I trust, the fatal catastrophe of these distant days will be awarded from us; and that, like Israel in his best estate,

we may engage as an holy army in defence of the sanctuary, and unite in extending the knowledge of the one true God. This we can only perform in the spirit of the Gospel; in the spirit of him who is the leader of unconquered armies. "God is not the author of confusion, but of peace."

On the principle here recommended by the Country Clergyman, if all the Bishops and Archbishops who have not yet acknowledged themselves friendly to this noble institution, are to be considered as unfriendly, what a mournful spectacle would England at this moment exhibit to the world. Instead of that charity and brotherly love which are declared by the holy book we are so anxiously circulating, to be the highest qualifications of a Christian, we should see nothing but tumult and division in the Church, and see this tumult and division contended for by its very watchmen.

We have seen the vestibule of the temple: let us now advance to the altar. I shall pass over, as totally irrelevant, the absurd prophecy relating to the Society's decline—"a Society whose dawn has been so glorious, and which is visibly rising into brighter day"—I shall pass over the unchristian sneers \* which pervade almost every page of the pamphlet, against men, whose only fault, as a public body, has been, and still continues to be, the promotion of that better kingdom, whose subjects are ever cemented in one great bond of universal peace, and examine those points on which he differs as a Clergyman, not only from many of his brethren, but from the

\* As a specimen, I just introduce the following passage:—  
 "It was a source of considerable consolation to hear, that at this Meeting very few Country Gentlemen attended, and very few of the *respectable* inhabitants of Chelmsford. The Dissenters from all quarters, of course, assembled, and the Meeting was thronged. So it would have been if they had turned out a bull or a badger to be baited, instead of a Bishop."

collective judgment of that whole establishment, of which he avows himself (how honourably we may soon observe) a Member and a Minister.

“ When the youth has got his Bible, *without comment or interpreter*, he is like a child to whom you give a log of wood, and tell him it will make a chest of drawers; but if he have *neither tools nor instructor*, you must not expect very soon to see the drawers. If you put a knife into the hands of an infant, and tell him it will serve to cut his meat, *unless you guide his hand*, he will, probably, cut his throat.”—Page 6.

Now, setting aside the elegance of this passage, and the appropriate similies it contains, which I am far from thinking a legitimate object of our praise, let us attend to the sentiment conveyed, and survey the inconsistency of the author and his principles. We may here observe a Clergyman of the Church of England contending in the very spirit of Popery; in the very spirit that consigned to martyrdom the brightest luminaries of his own Church; that the distribution of the Bible *alone* is productive of dreadful errors in the breasts of her children! Now, observe the language of the 22d Homily of the same Church.

“ The ordinary way to attain the knowledge of God, is with diligence to hear and read the holy Scriptures. For the whole Scriptures, saith St. Paul, were given by the inspiration of God. And shall we Christian men think to learn the knowledge of God and of ourselves *in any earthly man's work or writing* sooner or better than in the Holy Scriptures, written by the inspiration of God. If we desire the knowledge of heavenly wisdom, why had we rather learn the same of man than of God himself; who, as St. James saith, is the giver of wisdom? Yet why will we

not learn it at Christ's own mouth? who, promising to be present with the Church to the world's end, doth perform his promise, in that he is not only with us by his grace and tender pity, but also in this, that he speaketh unto us in the Holy Scriptures, to the great and endless comfort of all them that have any feeling of God at all in them."

Now, one of the two following consequences must necessarily result. Either this Homily of the Church of England breathes a spirit of heresy and error, or the Country Clergyman, who attacks us for circulating the Bible, uncommented and pure, is guilty in not defending it, of nothing less than *clerical apostacy*.

But what, perhaps, more peculiarly deserves our notice, as having elicited, to the fullest degree, the intemperance and abuse of this restless watchman, is the single circumstance that a distinguished ornament of one of our Universities, a great scholar and a worthy man, should publicly express himself in the hearing of 1000 most respectable persons, his dissent to the wishes of his own Diocesan. He alluded, it seems, to the Tyranny of the Bishop. I candidly acknowledge that a learned individual, in his very powerful and impressive speech, delivered on this interesting occasion, did use the term Tyranny. The propriety of the term, at such a time, and on such a subject, I am neither inclined to investigate nor justify; but I would simply state a few facts for the consideration of the Country Clergyman; premising first, that, as a union on the part of Ministers of the Established Church, to the British and Foreign Bible Society, is not within any ecclesiastical jurisdiction; is no breach of canonical regularity; such union may or may not be adopted by any member of the body, as

his conscience and a love of the holy truths of the Gospel may dictate. We are informed by the Country Clergyman, in the pamphlet now under review, that Dr. Randolph, the present Bishop of the Diocese, is unfavourable to the progress of the Bible Society. The late Bishop Porteus was its warmest friend. On hearing, at nearly the concluding period of his life, a relation, from one of his own Clergy, of the rapid acceleration of this noblest and most extended of all worldly charities, his face was once more illumined with benignity and delight ; and he exclaimed, with pious fervor, " Then I have lived to see glorious days for England !"—(See note at the conclusion)—How much greater then would have been his rejoicing, could he have seen, as at this day, every part of his extensive Diocese, animated by the same spirit, directed by the same zeal, contributing to the same end ! The late Bishop Porteus was, indeed, a venerable character. I am sensible that I am travelling a little out of the way ; but I trust the reader will forgive me. Who can refuse a just tribute of applause to such an excellent and worthy man ?

" Who but must praise, when bold in strength divine,  
 Prelatic virtue guards the Christian shrine ;  
 Pleas'd from the pomp of science to descend,  
 And teach the people as their hallow'd friend."—  
 PURSUITS OF LITERATURE.

And such I believe was Porteus. Not that our applause can add to his happiness or his glory. Placed beyond the reach of human censure, or of human praise, the approbation of his former companions in mortality, can affect him no more. His reward is with the Most High !

I am far from intending that this tribute of deserved respect to one individual should be construed into an oblique censure of another. I am not yet so lost to charity and truth, as to measure

the piety of men by the standard of the Bible Society, or to condemn any one whose vision is not yet clear enough to discern its merits. I am perfectly willing to allow, that pious men of the same religious persuasion, may contemplate the same object very differently; and where a principle of sincerity is the actuating principle in both, each, I acknowledge, may be equally honourable. But, however inclined to view, through a favourable medium, the actions of others, there is one circumstance in the conduct of the present Bishop, which I am perfectly at a loss to comprehend.

A Society, called the *\*Naval and Military Bible Society*, has been in existence in this country for 32 years. Its object is precisely similar to that of the British and Foreign Bible Society. It distributes the pure Scriptures without note or comment, unaccompanied by tract or liturgy, among the sailors and soldiers of the British army. It even speaks, in its last report of the British and Foreign Bible Society, in terms of unqualified commendation, and admits Dissenters, without limitation of number, not only as Members of the Institution, but as Members of the Committee that conduct it. Of this society, highly entitled to the praise of every sincere christian, and consequently to the warm deprecation of the Country Clergyman, the present Bishop of London has recently consented to accept the office of Vice-President. Now, unless it shall be proved, (which, I am sure, never will be proved,) "that the souls of poor soldiers and sailors are formed of different materials to other men," the union of the Bishop to one Society, and a contempt and dereliction of the other, is an inconsistency so egregious and indefensible, that I can no longer wonder at the

\* See Vansittart's third Letter to Dr. Herbert Marsh; Dealtry's Examination of Marsh's Inquiry; and Otter's Vindication, &c.

severity of the Learned Professor, in his speech at Chelmsford. But these are inconsistencies worthy of a wrong cause.

Whether the Bishop may thank the Country Clergyman for bringing him forward as an opponent to the Society, in a manner the most coarse and humiliating that can well be conceived, as a "victim," "a captive loaded with insult," ready to be sacrificed with infernal pomp on a bloody altar, I am very little anxious to enquire. This question, more learned than interesting, I leave to be discussed by wiser men.

But, we are told, (and who can hear it, and not feel horror at the tale,) that "when the noble captive, spoiled of his dignity, was led out before the common gaze, and the sacerdotal executioner, baring his arm, and raising the dagger, plunged it in the heart of his victim, the assembled multitude shouted applause? The feeble voice, indeed, of one Reverend Brother, pale with affright and trembling, did cry, God save him! But the note of pity was drowned in the general yell." What a savage and inhuman multitude! But before we suffer ourselves to be carried away by such a melancholy statement, let us examine its correctness.

This captive is an individual no less dignified than the Bishop of the Diocese; and when a Clergyman of high respectability, adverted in strong language to the opposition which had been made to the formation of a Society, truly correct and christian-like in its principles, a large and respectable assembly, feeling for the honour of the Christian Church, expressed their decided approbation of that individual, who so zealously endeavoured to extend its influence. What could be more natural? What could be

more congenial to the best feelings of humanity than such an approbation? But, if we must accredit the statement just submitted, "one Reverend Brother" came forward in defence of his Diocesan, and, from the general tumult, was not able to be heard. I appeal to every individual who attended the Auxiliary Meeting at Chelmsford on that day, whether this insinuation be true. Never was there a surmise more thoroughly gratuitous. One Clergyman certainly expressed his concern, that so few of his brethren appeared to be present on an occasion so honourable to the County. He regretted the *ignorance* of the principles of this important Society, which he was fearful prevailed among the Clergy, and proposed that measures should be taken more fully to unfold its excellence. Instead of being refused the privilege of speaking, he was heard with the utmost attention and respect; and when he informed the Meeting, that many of his clerical friends, in different parts of the County, whom he had not the pleasure of observing on this occasion, and whose attendance he supposed had been prevented by peculiar causes, were nevertheless disposed to afford the Society their very best support, the pleasing intelligence was received by reiterated plaudits.

One feature of this singular statement is worthy a distinct consideration. When a large body of Members of the Established Church, assembled to promote a beneficent object, testify their applause of those Speakers who excite them to beneficent acts, the applause results, we may suppose, from a noble mind; but when a mixed assembly of Churchmen and Dissenters are actuated by the same honourable and christian spirit, the harmony is changed to a dismal yell! When will the nations learn wisdom? But let us grant, for a moment, the whole of our op-

ponents declamation to be true, (which I must contend is entirely false,) it clearly follows, from the motto of his pamphlet, and the spirit that every where pervades it, that if the Chelmsford and West Essex Auxiliary Bible Society has been the means of sacrificing one noble victim, (for we must still adhere to this admirable simile,) the Country Clergyman, who condemns the Bible Society, has sacrificed, at least, nearly *twenty one*. Twenty Bishops and Archbishops already defend the Society which has become the object of his unchristian attack. "If Cain, therefore, shall be avenged seven times, surely shall Lamech seventy times seven!"

I have again looked over this formidable production, and am really wearied with its desultory spirit. The entire pamphlet is so miserably written, that it would be extremely difficult to select one part or sentence much weaker than another; but I shall briefly notice one single passage more, and dismiss it for ever. The author exclaims, in a tone of animation worthy of a better mind and a nobler subject, that rather than comply with an invitation to assist his fellow Professors of Christianity in diffusing the knowledge of their common Saviour, by uniting the Bible Society, he would willingly be transported to the shores of the Gambia, to behold a scene which Gambia never yet saw—the triumph of cannibals and savages!

I now take my leave of the Country Clergyman; but ere I bring my reply to a conclusion, would advert once more to the exertions of this noble Society; not in a strain of intemperance, I trust, but under the influence of that good-will which wishes the extension of Christ's Kingdom in the earth.

We may remember, that our ancestors in this

country were Catholics, though we are Protestants. Let us then pause for a moment ; and, suffering the past to predominate over the present, revert to that period of our own history, in the reign of Edward the 6th, when the inestimable treasure of the Bible was unlocked to the people, and exhibited in the vulgar tongue. The copies then printed were but few, and those few chiefly confined to the Churches, and frequently chained to the pulpit. But the trumpet had sounded in the land, and the nation had caught the sound. Old men and old women, tottering on the brink of the grave ;—another and a better world their only hope ;—the young and the middle-aged all flocked, with eagerness, to the heavenly feast, to read or to hear read, that holy volume, hitherto a sealed book, but now an open fountain. —During the short continuance of this happy privilege, many, cheered and solaced by the animating truths which it conveyed, were gathered to their fathers ; many remained behind ; and in a future reign, when darkness and bigotry again clouded the nation, and the bloody Mary swayed a sceptre of iron, three hundred of this noble army, sealed with their blood a testimony to those truths which the reading of the Bible had impressed—indelibly impressed on their minds. Who can forget the very animating address of the venerable Latimer, at the stake, to his partner in affliction ; or who, remembering it, does not perceive its application to this our own period ; this new era of light. “ Be of good cheer, Brother Ridley ; I trust that we are this day lighting up a flame in England, which, by Gods grace, shall never be put out.”—Be of good cheer, brethren ; I trust that we are this day contributing to extend a flame, which, by Gods grace, shall never be extinguished in the world.

Such, we may observe, was the effect produced among the Roman Catholics of past days, by the reading of the Bible ; that, with the bright prospect of eternal life presented to their view, they stood firm in the midst of torture, and smiled in the very flames that were kindled to devour them. They paved the way, through suffering, to that religious freedom which we, as a nation, now enjoy. Civil freedom flourishes where religious freedom is felt ; and hence, from the opening of the Bible to the poor, is derived a train of blessings that renders England the boast and admiration of the world ; and, what is greater and more noble than this, that renders it a country for which the prayers of distant nations are offered up to that Almighty Being who graciously and in mercy protects us all.

While the nations of the earth, long sitting in darkness, similar to that which once encompassed our now happy land, are favoured to behold a great light, and are thirsting for the waters of life presented before them, " Who," I would ask, in the language of a distinguished Clergyman of the Church of England, " shall have the desperate boldness to dash the cup from their lips ?"

*Dealtry's Examination.*

But the portals of the temple are now open, and light is dispensed from the sanctuary. The *Church of Christ* is enlarging her boundaries in every quarter. " Gentiles shall come to her light, and Kings to the brightness of her rising. The glory of Lebanon shall come unto her ; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. Violence shall no more be heard in the land ; wasting nor destruction within her borders ; but thou shalt call her walls salvation, and her gates praise."

## NOTE,

*Referred to in the 6th Page.*

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“ Shall we, then, do despite to the memory of such a man, and oppose the favourite work of his latter days, which he has bequeathed to our care; and which, principally for our sake, for his brethren and companion’s sake of the Church of England, he so fondly and zealously laboured to establish? Oh! Is the influence of his bright example gone down with him to the grave? Shall the sons that he has nurtured in the Lord; that he has instructed by his precepts, animated by his example, charmed by his oratory; patronized, aided, in a thousand ways befriended—shall that body of his poorer Clergy of the Diocese of London, who feel the effect of his liberal legacy of love—shall any of that large and respectable body of the Clergy of this kingdom, the stipendiary Curates, in whose behalf he raised his aged voice, and made his last efforts in the House of Lords—shall these, I say, shall *any* of these, so soon forget him, and oppose the favourite institution of his latter days? Oh! forbid it, gratitude; forbid it, piety; forbid it, *conscience!!!*”—

WARD’S LETTER TO DR. GASKING.

Some, perhaps, may assert, that, since the days of Porteus, the Society has changed its object. Such an assertion can arise only from a spirit of hardihood and ignorance.

UN : 3

# REPLY

TO

“ REASONS FOR NOT ATTENDING

“ THE

“ BRITISH & FOREIGN

“ BIBLE SOCIETY,

“ BY A

“ COUNTRY CLERGYMAN.”

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BY

*A MEMBER*

OF THE

*CHELMSFORD AND WEST-ESSEX AUXILIARY  
BIBLE SOCIETY.*

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# REPORT

OF THE

COMMISSIONERS

OF THE

LAND OFFICE

IN RESPONSE TO A RESOLUTION

PASSED

BY THE HOUSE OF REPRESENTATIVES

ON JANUARY 18, 1867

AND

PRINTED BY

## R E P L Y,

&c. &c.

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Rev. Sir,

THERE have been in all ages of the Church so many wolves in sheep's clothing, that I trust I shall not be considered as guilty of rudeness, if I intimate a secret suspicion, that some such disguise has been practised by the Author of "Reasons for not attending the British and Foreign Bible Society;" and that in addressing him under the title of *Reverend*, I am treating him with a degree of courtesy to which he has no legitimate claim. However, as he calls himself a Country Clergyman, and has said some handsome things both of the Church and the Bible, I will not refuse him the customary civilities of address, though I think he has deserved as little of all true lovers both of the Church and the Bible, as it

was in the power of a man to do, who undertook the defence of either the one or the other.

You did not, it seems, attend the late meeting at Chelmsford when the Bible Society was formed. You had “Reasons for not attending:” your conduct was, therefore, consistent and correct.

You consider the members of the Bible Society, with Prelates, and Deans, and Archdeacons, and Prebendaries, and Rectors, and Vicars, together with Dukes, and Lords, and Landholders, and Merchants, at their head, as so many “Philistines,” and designing to play upon our slumbering Church much such a game as those enemies of the literal Israel tried upon Sampson. You consider the measures by which the institution is promoted, by exciting the attention of mankind to the Bible, and collecting the means for ensuring its propagation, as calculated to prevent, instead of encouraging, “the devout study of the Scriptures.” Finally, you consider the *object* of circulation,—the Bible without note or comment,—so very much like a raw material, a dangerous instrument, or a treatise of art—or, to use your own instances, so much like a log of wood, or a cutting knife, or a ciphering-book—that you could not be expected to attend a Meeting, the very purpose of which was to put such crude and hazardous

and puzzling articles as “Bibles without comment and interpreter,” into universal circulation\*. Thus far I have no quarrel with you. Your “Reasons” are certainly curious; but they are very like all the other reasons which have been given by your brother opponents of the Bible Society; and quite as good as could be expected in defending so unreasonable and fruitless an opposition. But I cannot let you off quite so easily for having described, with so little accuracy, the proceedings of a Meeting which you *did not attend*. You had your account, indeed, “from one who saw it all, and who communicated it to you while the impression was new.” And let us hear what sort of an account he gave you. He told you, it seems, that “a great part of the day was occupied in hearing the oratorical

\* “When the youth has got his Bible, without comment or interpreter, he is like a child to whom you give a log of wood, and tell him it will make a chest of drawers; but if he have neither tools nor instructor, you must not expect very soon to see the drawers. If you put a knife into the hands of an infant, and tell him it will serve to cut his meat; unless you guide his hand, he will probably cut his throat. If you give a boy a cyphering-book, and tell him, that when he can determine the surface and solidity of a cube, he will be a great man; without instruction, he will blubber over his work, and at last give it up, despairing that he shall ever come to be churchwarden.”—*Reasons*, p. 6.

addresses, in various styles, of different persons ; the tenor of which was complimentary to our *liberal* Church, our *powerful* and *venerable* Establishment, and our *learned* priesthood." In telling you so, he told you the truth ; and I think the Meeting are obliged to you for giving it publicity. But let us hear your informant a little farther. " He said that the orator who charmed all hearts, began with inquiring where the great body of the clergy were, and proceeded to denounce the Bishop, for preventing their appearance by his tyranny !" And upon the assumption that this part of the story is correctly told, you exclaim, not without reason, " When a man's name, and character, and dignity, and office, are held up to public scorn and detestation, what part of the man is left unsacrificed ? This, therefore, I call the sacrifice of a bishop." And proceeding on the same assumption, and borrowing some little from your imagination, you follow out the tragedy thus ;—" When the noble captive, spoiled of his dignity, and loaded with insult, was led out before the common gaze, and the sacerdotal executioner, baring his arm, and raising the dagger, plunged it in the heart of his victim, the assembled multitudes shouted applause, &c." Now, I cannot pretend to say what that orator who charmed all hearts, might have in his mind ;

but this I will say, that he neither mentioned the *Bishop* by name, nor by character, nor by dignity, nor by office ; nor, to my apprehension (and I heard him distinctly), nor to that of any man with whom I have conversed, even alluded to that prelate, in his rather too smart philippic ; but did allude pretty strongly to Professor Marsh, whose “ Inquiry ” he considered as having discouraged a fuller attendance of the clergy ; all the superstructure which you have raised on the opposite assumption, must of course descend to the ground. The charge of interfering with the National Society for Educating the Poor, rests upon nearly as weak a foundation. *One* orator only adverted to the subject, and that in an incidental manner ; and the orator to whom I allude is so well known in the county of Essex for the warmth of his heart and the unsteadiness of his judgment, that in almost all his public addresses his friends find something to blame, and his enemies not a little to approve.— Having conceded thus much to you, where truth required the concession, I must recall to your recollection, what you admitted on the authority of your informant, that “ the tenor of what passed during the greater part of the day was complimentary to our *Church*, our *Establishment*, and our *Priesthood* ; ” and add to the account, that the ultimate sentiment derived from the business

of the day was favourable to “unity, peace, and concord.”

As I have endeavoured to set you right on the matter of fact, as it regards the Chelmsford Meeting, I will not withhold my endeavours to rectify what I must take leave to call very erroneous opinions on the subject of that truly Christian Institution, which it was intended to promote. If you are really a Country Clergyman, and not merely in pretended holy orders, you must, in your heart, have very different notions of the determinateness, safety, and intelligibility of the Bible, from what you have given your readers to believe. If you really think it as shapeless as a log of wood, as dangerous as a cutting knife, as intricate as a treatise on arithmetic, I must say you think very different from our Reformers, who, with St. Paul, considering it “able to make its students wise unto salvation,” took no common pains to circulate it among the mass of the people. With such notions of the Bible as you have divulged, I am not surprised at your unwillingness that such a man as Mr. Vansittart should take up his pen to give you a lecture. For my own part, I consider our Church and our Bible under such obligations to the services of Laymen, from Lord Cromwell and Mr. Locke, down to Lord Harrowby and Mr. Vansittart; that I heartily wel-

come their interference in spiritual matters : and if I could believe (which I do not) that there are *many* country clergymen of your way of thinking, I should consider such interference as indispensable, both for the honour of the Church and the free circulation of the Bible.

The homage which you pay to the late head of this diocese, is creditable to your feelings. In that, and your respect for his successor, however I may be compelled to differ from his Lordship on the subject of the Bible Society, I perfectly sympathize with you. I cannot, however, agree with you in considering the exit of the venerable Porteus as taking him, in the case of the Bible Society, from the evil to come : and that for this plain reason,--that had that Prelate been continued among us to the present day, the cause would have escaped that species of discouragement to which the evil you describe, and the ebullitions of which you complain, are chiefly to be imputed. However, you consider the cause as declining, and the Society as already betraying the sentence of death in itself. You say this Society "*has been ;*" and that you may not be misunderstood, you repeat your words : "I say, has been, as we say, *Fuit Ilion.*" If such a delusion as this makes you happy, I will not attempt to dispel it. Go on persuading yourself that the Society has seen its

best days; that it is wasting, declining, and ready to die: while it is, in fact, advancing from day to day in vigour and activity, and promises to reach a magnitude and an influence which no religious body has ever yet attained. I hope its advocates, while they condemn your principles, reject your errors, and smile at your delusion, will be discreet enough to profit by your hints. I hope they will see the importance of exemplifying, in the warmest effusions of their zeal, that Charity which beareth all things, hopeth all things, endureth all things; that Charity which is the very bond of perfectness, and the characteristic feature of their institution. They may then be assured, that, in spite of opposition, discouragement, and denunciation, it will “increase in wisdom and in stature, and in favour both with God and man.”





REASONS  
 FOR ATTENDING  
 THE  
*British and Foreign*  
 BIBLE SOCIETY,  
 IN  
 A LETTER  
 TO A COUNTRY CLERGYMAN.

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BY A BIBLE CHRISTIAN.

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*REV. M<sup>r</sup>. Thomson*

*Non tali auxilio, nec defensoribus istis  
 Tempus eget.*

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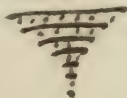
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## ADVERTISEMENT.

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*The Author of the following Letter has not desired the Printer to give his name to any one who may require it; because, as no persons are alluded to, either in open or concealed language, but with the utmost respect, he is in no fear of being called upon for an explanation or apology. The COUNTRY CLERGYMAN, to whom the Author is entirely a stranger, is addressed, he hopes, with such sentiments of respect as are due to a Gentleman, a Christian, and a Christian Minister, by one who is desirous, upon this occasion, of displaying the title that he is most proud of—*

A BIBLE CHRISTIAN.

## A LETTER, &c.

---

REVEREND SIR,

WHEN a Clergymen takes up his pen to treat of Church affairs, (being, of course, a friend,) no alarm is excited among us. The sacred office he bears, the important duties in which he is habitually engaged, and the awful responsibility attached to his station, are supposed to produce the happiest effect upon his own mind; and we cannot fear that *he* will not come to the discussion with sufficient reverence for the subject. No innovations will be attempted by *him*, and we are ready to acknowledge him as our accredited advocate. Aware that he possesses all the wisdom and piety that he could derive from Mitred Instructors, we look up to him as one of those Ministers who “have charge and government over us,” and we listen to his voice without any of that suspicion and jealousy which we feel towards all teachers not apostolically commissioned.

When an enemy, in disguise, maintains war against us by sap, and mine, and stratagem, we are in danger of giving him a fearful advantage, by treating him with the confidence which is due to a friend; and he thus obtains the means of doing us more injury than can ever be inflicted upon us by the stoutest champion of the Philistines.

That sacred book, however, which you, Sir, are not extravagantly anxious to transmit to every corner of the habitable earth, and which your *amor patriæ* teaches you to circulate even at home with the greatest wisdom and precaution, is all the armoury we want to defeat both our open and concealed enemies.

My opinion is, that the greatest and most successful friend to our religion and to our church we have for ages embraced, is the British and Foreign Bible Society ; and, notwithstanding the close siege laid to it, we can venture to say, not only “*Fuit Ilion,*” but *est et erit.*

My reason for addressing my remarks upon this subject to you, is, that I accidentally heard of your Letter, entitled, “Reasons for not attending the British and Foreign Bible Society.” Having supposed that no reasons could exist in the mind of any Churchman, or any other Christian, against so benevolent an institution, I was, of course, anxious to learn what these Reasons could be, and seriously to ponder them. With this view, I purchased the Letter, and soon became sensible of the amusement you are enjoying, at the expence, no doubt, of many readers, by setting them to search through sixteen pages for your Reasons, and, after all, finding NONE ! I must, therefore, recommend it to you, as you evidently have some little time to spare, to try again, or (which will be by far less laborious) suffer the friends of the Bible Society to enjoy their triumph, and join with you in your amusement.

When I first took up my pen, it was with a design of attending you in the form and order of your Letter ; but

I found that would be too fatiguing ; and, besides, as I also am professing to give *Reasons*, I am obliged to deviate, in some degree, to avoid the error into which you have fallen.

I did attend the Meeting of the Bible Society, and am resolved to give it all the support my limited means will allow ; because I feel strongly, what even you are obliged to admit, that “the views” of its members, such as Nicholas Vansittart, Esq. “are glorious, and their motives honourable,” and having no doubt of the adequacy of their means to accomplish a most glorious end, they offer the greatest encouragement to exertions. No money is lost or mis-spent that is put into that treasury ; but, if I rightly comprehend your language, (which is in some few places rather *opaque*,) the supposed inadequacy of our means is a reason why we should desert a Society whose “views are glorious, and whose motives are honourable.”

This is one of *your* reasons. Excuse me, Sir, If I venture to say that it does not appear strictly logical. I much question whether the learned Editor of Michaelis would allow the legitimacy of your inference. Most good logicians would rather have concluded, that if so good a cause as *you* acknowledge this to be is really so weak, its claims upon every person who can discern, as you do, its “glorious views and its honourable motives,” are proportionably increased. Happily, however, we have discovered such wisdom and piety in the construction of this building, and such strength in all its parts, that no hurricane can overset it ; nor can the noise, and flash, and smoke, of all the artillery that may be planted against

it by its enemies, displace a single stone. Balls and bullets they have none. If, indeed, the weakness of this Institution must counteract its glorious designs, and must render that which was “intended to be a blessing to all lands, a portentous mischief to our own country ;” if that which, in full strength, would effect so much good, must, by the inadequacy of its means, become a mighty machine of danger, then every Country Clergyman, and every devout friend to our religious establishment, should beware of encreasing the mischief, and should bring to it all their strength, that the ruin which its weakness produces may be averted, and the glory of its full strength accomplished.

The veneration and esteem in which you hold the remembrance of our Clergy, who first gave the Bible to Christendom, is worthy of yourself, and of the sacred office you are called to discharge. Surely there cannot be a Christian in this country who does not enter heartily into your views. This is, I confess, the chief reason why I have attended the Meeting of the Bible Society ; that it has adopted the principles and practice of those great men who were the pillars of our reformed Church ; that it not only promotes the circulation of that book which you so justly characterize as “the greatest fund of our consolation here, and the sole foundation of our happiness hereafter,” in all our own parishes, and throughout the whole range of Christendom ; but also, as those devout men would have done, had they enjoyed the means, throughout the Mahometan and Pagan world. Had you, Sir, but followed up your own excellent principles, how easily could you have given to the world a volume of *Reasons for* attending the Meetings of the

Bible Society, and promoting its interests ; how honourably could you have maintained, how brightly have adorned, the character of a Country Clergyman.

Your useful publication (for such, I am persuaded, it will prove) furnishes another Reason for attending the Meetings of this truly Christian Society ; it testifies the exertion, the joy and triumph it occasions among the friends of our holy religion ; those men, I mean, whom you are pleased to stigmatize as Philistines, and whose laudable exertions you are pleased to call “bustle and business.” Had you, Reverend Sir, been able to furnish us with some striking proofs of superior discernment, some indubitable evidence of your knowledge of the thoughts and intents of the hearts of your fellow-men ; or could you, without any such high pretensions, have mentioned some of those sad “effects” by which you think our base “motives may, perchance, be seen,” your declaration, that the “bustle, and business, and joy, and triumph, of these formidable Philistines, is not intended merely to further the views, and to celebrate the triumphs of Israel,” would have been duly considered, and your admonitory voice would have been heard with attention and gratitude, except, perchance, by the unbelieving few who might have entertained a wicked suspicion of your being one of the Prophets of Baal ; but as your prophecies are unattended with these requisite sanctions, few persons, very few, will be convinced by the mere insinuations, or alarmed by the bare unproved assertions of a fellow-creature, no wiser or better than themselves. If Sampson, in vision, raises up an army of Philistines, Sampson will easily destroy them ; the groans of the dying hosts will be heard only

by his own ears, and their flowing blood seen only by his own eyes.—Oh ! brave Sampson ! !

After all, Sir, I am decidedly of the opinion of one who has said, it is good to be zealously affected always in a good thing ; and perceiving that the British and Foreign Bible Society has called forth unexampled exertions for the moral and religious benefit of our fellow-creatures, and that it has occasioned unusual joy and triumph to the hearts of such men as Mr. Vansittart and the venerable Porteus, who are not to be suspected of irrational and fanatical impressions, I cannot but conclude that we have very substantial reasons for cleaving to that Institution, and attending its Meetings.

Although I do not feel myself bound to give any more Reasons, until you have made out, at least, something like a case on the other side ; yet, as we have so many at hand, I will produce one more. This great and wise Society has adopted the most effectual means of circulating the Holy Scriptures extensively, by giving them to the world without note or comment ; and I am not fully convinced that the fund of consolation provided for us in this holy book depends upon the interpretation of any man. It is thought by many persons, that he who mercifully resolved to send the volume of inspiration to ignorant and sinful men, possessing infinite wisdom and goodness, knew what it would be safe for us to receive, and what our circumstances required. Many who have read the Bible with close attention, are of opinion, that, though there are some things in it hard to be understood, there is a much greater proportion remarkable for its plainness and simplicity, and which may render even the

most unlearned “wise unto salvation.” I mean not to under-rate the writings of those good men whose labours have greatly promoted the reading and the right understanding of the scriptures ; but if (which, surely, cannot be disputed) the annexing the interpretation of any good man to the sacred text would, in any instance, impede its circulation, the wisdom of those who formed the plan of the Bible Society, in guarding against any possible hindrances to its grand object, is most apparent ; and what, above every thing, distinguishes its numerous members, is the entire confidence they place in each other ; confidence so great, that, notwithstanding the different views that are entertained by them in some minor points, they are perfectly willing to trust each other with the Bible, and with the means of circulating it most extensively, without the most distant apprehension of any ill effect.

✓ If, indeed, the Clergyman, by becoming a member of the Bible Society, were laid under personal restrictions ; if he were not allowed to visit his parishioners ; if he were forbidden to offer his own explanation to the ignorant, we might justly entertain something more than a suspicion of hostility to the Church. We have, however, no such rules. The devout instructor of his flock may present to them who need, not only the Bible, he may furnish them with the Prayer-Book ; he may select such excellent tracts as he may deem most instructive, with which the Society for promoting religious knowledge will provide him a rich store ; and if the Bible he presents has no interpretation attached to it, he may offer one *viva voce*, which would produce greater effect.

✓✓

The Country Clergyman who sedulously watches over the charge entrusted to him, and who labours in the cottage and in the parlour to communicate the knowledge he has himself acquired, will do more good in one month than any book he can send them by his servant will do in twelve ; and while he is thus employed, let the Socinian, the Methodist, the Quaker, or any other heretic, do his utmost ; you may rest assured that it is not the Bible that will turn away the people from the truth ; you may confidently hope it will lead them into all truth.

In the course of my diligent and repeated search after your *Reasons*, I was much struck with the fact, that a large portion of your Letter is devoted to a representation (or *mis-representation*) of the Meeting alluded to, and which furnishes you with Reasons why you could not deem it your duty to attend. By what means you could get at these Reasons, before they were in existence, I could not conceive ; and I was obliged to conclude that, the Country Clergyman was favoured with the same privilege which, in former days, was occasionally granted to the Jewish High Priest, who united the prophetic office with the priesthood ; supposing, therefore, that the prophetic power enabled you to foresee the tragedy that would be acted, and the horrid violence that was to be exhibited, you had reasons enough for declining attendance. But then you tell us, that you received your information from an eye and ear-witness ; so that your determination not to attend was first formed, and your Reasons discovered afterwards.

Sir, I must be permitted to say, that your sagacity as a Clergyman is impeached, by your having told a tale to

the world merely from the lips of an interested reporter. The joy with which he told his story, proves that he was too deeply interested to be implicitly relied upon; especially if he is (which I suspect to be the case) rather a weak man; and if he had been inimical to the objects of the Meeting, and endured all the "bitter anguish" which his narrative occasioned to your heart, the veracity of his statement would have been equally doubtful. "He who hazards his credit with the public, by printing a narrative, for the truth of which he engages to be responsible, should never trust to the ears and feelings of another." It is no trifling injury you have sustained, by relying upon a weak friend.

I was present.—Dr. Marsh's letter, which I had seen, did not induce me to decline attendance; while Mr. Vansittart's letter confirmed the opinion I had already formed. I saw and heard for myself, and returned home with a fixed determination to attend as many such Meetings as opportunity may afford: but I assure you, Sir, I am not fond of tragedy; I am not fond of reading tragedies, except such as your's, perfectly harmless. If any act had been performed of this description, my determination would have been the reverse of what I have just stated. I heard no man's "name, and character, and dignity, and office, held up to public scorn and detestation." I saw no Bishop dragged to the altar; but I did hear, with delight, the most candid construction put upon the conduct of those Clergymen and gentlemen whose views are not in unison with our own; and the Reverend Brother, whose benevolent countenance well accorded with the candour and piety of his address, was more than once interrupted in the course of a very ex-

cellent speech, not by the yell of disgust, but by the loud acclamations of his gratified and admiring audience.

Hundreds, Sir, who witnessed the proceedings of that day which you have recorded as pregnant with mischief, can account for the joy which your narrator so unwisely displayed in your presence. The joy, doubtless, was great, arising not merely from the oratorical addresses of different persons ; not merely from the honest encomiums that were passed upon our liberal Church and our learned Priesthood, but for the display of that Christian charity, without which the gift of tongues, the spirit of prophecy, the power of discerning mysteries, and the faith of miracles, or even of martyrdom, are but as sounding brass, or a tinkling cymbal.

Considering the efforts that have recently been made against the Bible Society, it was a source of uncommon gratification to see the great and good cause supported by the presence of some most respectable Country Gentlemen and Country Clergymen, and to observe a large proportion of the most respectable Inhabitants of Chelmsford gracing the Meeting. There were also many Dissenters ; but if some officious bigot could have obtained and exerted an authority of driving out before him all who were not Dissenters, the aspect, in point of numbers, would have been very discouraging to the friends of that most excellent Institution. I believe, that if the persons who thronged to the Meeting which has so greatly alarmed you, were doomed to become the sad spectators of any scene of cruelty, they would desire to select a “ bull or a badger ” for the purpose, rather than a fellow-creature, especially a Bishop, whose office I could not have alluded

to so irreverently, had not your very reprehensible suggestion required it. They were persons not sufficiently inured to inhuman sports, to be seen upon such occasions as you have described. Those persons rather would be expected in such a circle whose hearts are devoted to amusements, and who, if they were called to write upon serious subjects, could not so far divest their minds of their favourite attachments, as to exhibit their thoughts in any other form than that of a play-bill or a tragedy.

Allow me, Reverend Sir, to remind you of the confidence we are supposed to place in a Clergyman, the just and natural expectations we form that *he* will come to the discussion of Church affairs with “sufficient reverence for the subject:” if we have seen all due reverence exercised by a Layman, when treating on this subject, that wise and reflecting gentleman, to whom your Letter is addressed, much more did we expect to find it in a Country Clergyman; in *that* Country Clergyman who, in the very outset of his epistle, bespoke our attention on this very principle. The subject you have undertaken to investigate is confessedly serious, whether the Bible Society be a friend to the Church or not; and if it be really that dangerous and insidious foe to all goodness, which you profess to apprehend, the subject becomes the more serious, and its ruinous projects ought to be exposed and resisted with the greatest sobriety.

The season of imminent danger, Sir, is not the proper season for playfulness and wit. He must be in a sad state of mental disorder, who has not sufficient command over his own mind to check its ludicrous propensities, even amidst the most threatening dangers; and every one who

hears his cry, and observes at the same moment his merriment, will naturally attribute both the one and the other to the same unhappy cause.

Do you really think, Sir, that your elegant descriptions, that your fine picture of a company of strolling players, with a frantic mob around them, that your striking representation of tragedies and comedies which you never witnessed in person, can occasion any chagrin, or call forth any other sentiments than those of commiseration towards the unfortunate author? Do you imagine that such a mode of treating the subject can determine, even the hesitating mind, in favour of your own views? No, Sir; if any persons should read your comic-tragedy, who are unfriendly to the Bible Society, because they are afraid to read the Bible, they will probably be delighted with your sagacity, and your happy mode of smiling over sacred things.

Nothing could afford a more valuable testimony to the propriety, the decorum, and the promising effects of the Meeting you have traduced, than that the Nobleman who presided, whose “benevolence of disposition and acuteness of intellect” you have duly appreciated, should have closed the Meeting with the strongest expressions of satisfaction and delight. He has proved to the world the justice of your opinion; he has displayed a greatness of mind, not to be moved by the tongue of slander, or the fictions of a tragedy; and knowing, as we do, that there are many whose well-earned episcopal honours, and whose distinguished titles, are adorned with the same eminent qualifications, we anticipate, with gratitude, the dignity with which the Bible Society will be supported,

and the innumerable blessings it will continue to distribute among the ignorant and the needy, long after its present admirers and its present revilers shall be forgotten.

Happy ! thrice happy ! the lot of that good man, the late pious Bishop of London, to have seen the formation of a Society which can only exist to bless the Church and the world. The piety of his heart, and the penetration of his mind, enabled him to foresee, and, in some measure, to enjoy the superior brightness which, at this time, surrounds the Bible Society, and has raised it to an eminence far above every other human Institution upon the face of the earth. If the dawn of this illustrious day was so cheering to his devout mind, what would its noon-tide glories have been ? But you consider the Bible Society as the most insidious enemy of the Church. As an extravagant admirer of it, I must, of course, be considered by you in the same light. If to venerate the character, and to cherish, with delight, the memory of one of her brightest ornaments, is to be an enemy, then I must plead guilty ; but if to pray that a double portion of the spirit of Porteus may rest upon all our Bishops, that their sees, when vacated by death, may be filled by successors of the same spirit, and that all our parishes may be supplied with men enriched with the same treasures, is to be a friend to the Church, then no greater friend, excepting only the Country Clergyman, is to be found in the land.

But the Dissenters !—What if we should nourish a nest of vipers !—If we were to act merely for ourselves, and by ourselves, we should be safe ; we should no longer be exposed to that havock which the *monstrum horrendum*

is making with the “unity of the Church, the unanimity of its Ministers, and the discipline of its Government.” So, then, we are to denounce and condemn these schismatic sinners without mercy, without pity; we are to exclude them from taking any interest in a Society whose sole object is to furnish them and all the world with the only book which will effectually convince them of any errors into which they may have fallen; and, instead of endeavouring to restore them in the spirit of meekness, and by the exercise of that charity which “hopeth all things,” we are to put into their hands the most formidable weapon they can ever employ against us, by indulging towards them a spirit the reverse of that which our holy religion enjoins upon us. What your intercourse with the Dissenters may have been, and what knowledge you may have obtained of their views and designs, I know not; but so far as I have had opportunities of observing them, I have felt a conviction that they have no views or wishes hostile to the Church, and that they have united with the Bible Society for the purpose only of promoting its avowed object. Is it they or you who have made havock with the unity of the Church and the unanimity of its Ministers? *We* have no fear of being infected with the *morbus pediculosus*; but if we may judge from the *restlessness* of those who are inimical to our views, we are apprehensive that they have it to an inveterate degree; and if you, Sir, are at present suffering under its distressing effects, I sincerely hope, that the next Letter I may have the honour of addressing to you, will be to congratulate you upon your perfect recovery.

A

# REFUTATION

OF

“THE REASONS

“*For not attending the British and Foreign*  
“*Bible Society,*

“BY A COUNTRY CLERGYMAN.”

IN

## A LETTER,

ADDRESSED TO THE

RIGHT HON. LORD HENNIKER,

L. L. D. F. R. S. F. S. A. &c. &c. &c.

*by Rev. Thomas Lee. M. A.*

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## A REFUTATION, &c.

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MY LORD,

THE Reasons for not attending (a Meeting, I suppose, of) the British and Foreign Bible Society, lately published, by a Country Clergyman, are as deficient in sound logical argument, as they are wanting in true Christian charity.

They begin with a Papal Interdict of the Laity, from meddling with the affairs of the Church, for fear they should not come to the discussion with sufficient reverence for the subject. Although this is, or ought to have been, addressed to the Right Honourable N. Vansittart, I think there is reason to conclude that your Lordship is aimed at in this *tirade*. Was it, my Lord, that the weight of your Lordship's rank and respectability in life oppressed the irritable feelings of enmity, and excited the illiberal censures of prejudice? It seems, my Lord, that no person, unless "apostolically commissioned," is authorized to discuss the subject of religion; and that we ought to attend to none but our "Mitred Instructors." How is it, then, my Lord, that Nelson, Addison, Soame Jenyns, I might add Milton, Boyle, Locke, and Newton, are so much esteemed by the Members of the Church of England, and that many eminent writers of the present

day are found among the Laity ? For myself, I rejoice to find that your Lordship, as well as another Right Honourable Gentleman, are “so laudably zealous to transmit to every corner of the habitable earth that sacred book, which is all the armoury we want to defeat the stoutest champion of the Philistines.” But how is this sentiment of the Country Clergyman to be reconciled with what follows ? “My opinion is, that the most insidious enemy we have for some time encountered has been the British and Foreign Bible Society.” “*The armoury*” is, all of a sudden, by a sort of logical legerdemain, converted into a *mine*, to sap the very foundation of the Church. I fear *the cloven foot* may be seen here beneath the sacerdotal vestment ; and I do not think it possible for any enemy to the cause of Christianity, and to that pure and reformed part of it established in the Church of England to which we belong, to bring a more *insidious* charge against it. It is as impossible to reconcile the two sentiments I have just quoted, as it is to reconcile light with darkness, and Christ with Belial. But I find myself still more at a loss to comprehend the next paradox. “I am ready to admit that your views are glorious, and your motives honourable.” Now, to say, first, that the British and Foreign Bible Society is “*the most insidious enemy* we have for some time encountered,” and then to admit that the views of its best friends are *glorious* and their motives *honourable*, is such a contradiction in terms, as would puzzle the Pope himself and a conclave of Cardinals.

I am inclined to believe that Buonaparte is *the most insidious enemy* we have for a long time encountered ; but it would be very strange indeed to admit that *his* views are glorious and his motives honourable.

But, to proceed, we are told that “your means are inadequate to your end.” Whether *the end* be good or bad, we are not informed, at least, in intelligible language; but we are plainly told, that “*the means* are inadequate.” This is a *tangible* point. I shall first enquire what is *the end*, and then consider how far *the means* are adequate or inadequate to it. *The end* is, as the Country Clergyman saith, “to transmit the Bible to every corner of the habitable earth.” *The means* are the subscriptions of the Members of the Society, and the contributions of others. *The end* being so confessedly great and glorious, we are not to expect that *the means*, in so short a time, will be found fully sufficient. But this affords an argument for greater encouragement and support; and I sincerely desire, that every enemy to the Society may feel ashamed of his opposition, and see the duty of supporting it. The passage I have last mentioned may be considered in another and a far less favourable point of view. *The end* of distributing the Bible throughout those parts of the habitable world where it is not found, and among the poor of our own country, is to spread the knowledge of salvation, and the religion of the Bible, *i. e.* the Christian Religion. Now, what *other means* can be found so proper for this purpose as the pure and unadulterated scriptures? What other means have been so successful in all ages and in all countries? What other means are *more* adequate to this end? Is not the word of God “able to make us wise unto salvation, through Faith, which is in Christ Jesus?” Does it not contain every thing relative to our faith and practice? I say, then, if *the means* which God himself has appointed for this *end* be inadequate, no other means will be found sufficient. But this is not all. These means are not only inadequate,

but also mischievous. "That which you intended should be a blessing to all lands, assumes the appearance of a *portentous mischief* to your own country." You are *preventing* instead of encouraging "the devout study of the scriptures."

I will endeavour to express this objection in the plain language of reason and common sense. By giving the poor of your own country, and the poor heathens of other countries, that sacred book which they are unable otherwise to obtain, you occasion a "*portentous mischief*," in preventing instead of encouraging the devout study of the holy scriptures. Was there ever such nonsense written since the days of the reformation ?

Surely the Laity will not find much instruction or improvement from this doctrine, nor regard their "*apostolically commissioned*," though not "*Mitred Instructor*," with increased reverence. I dare say, your Lordship, and the other Right Honourable Gentleman to whom these *Reasons* are addressed, will think there is a profound mystery in this *reasoning*. From an attentive examination of this logic, you will be ready to acknowledge, with good old Latimer, in a similar dilemma, "A goodly argument ! I ween it is a syllogism." But, to be serious on a serious subject, if, as the Country Clergyman asserts, "the Clergy of the Church of England first gave" (a translation, I suppose, he means of) "the Bible to Christendom," I ask, for what purpose was it given ? Why was it translated into *the vulgar tongue* ? It is evident that it was given to the people to teach them the principles of *their* religion, to show them the grounds of the reformation, by enabling *the vulgar* to read the Bible in the vulgar tongue. Now, the British

and Foreign Bible Society are doing exactly the same thing, and are following the example of the first Reformers of Religion. They are giving the poor of this country that sacred book which is expressly stated and declared to be the foundation of the Articles, Homilies, and Liturgy of the Church of England ; and they are translating the same sacred book into the vulgar tongue of other nations, that they may learn the true principles and doctrines of the Christian Religion.

The Country Clergyman, my Lord, appears to me to consider *the Bible* and *the Establishment* as *distinct*, if not *opposite* subjects. Now, I can very easily conceive that the Bible, by the blessing of God, may prove “ *a portentous mischief* ;” to the several establishments of Mahomet, of Confucius, of Brama, and of Vishnu ; but I am quite at a loss to discover how or by what potent alchymy the Bible can become mischievous, either in its nature or tendency, to that establishment of which it is the very foundation.

The Country Clergyman, my Lord, has not condescended to enlighten us on this point of doctrine. I fear very much he will exclude the Laity from the benefit it might afford them.

——— *Procul, O procul, este profani.*

But you may console yourselves with this reflection, that “ if the blind lead the blind, they will both fall into the ditch.” But, I suppose, it will be said, I am reckoning without my host. “ In all this there is nothing new ; we have felt it, and taught it our children, ever since we have had the Bible.” This, I presume,

is *a reason against the necessity* of the thing. “There is nothing new in it; we have done it already.”—Happy Church! happy People! happy Minister! You neither want Bibles nor instruction! But if this be the blessed state of the parish of L. E. it does not follow that all the parishes of the United Kingdom of Great Britain and Ireland, nor all the people in the islands tributary to the United Kingdom, nor that the people who inhabit the territories of the East, are so highly favoured and prosperous in religion. No! I, who am an unworthy Minister of the word of God, want Bibles for nearly 500 poor people in my parish, that they may be taught and instructed out of them. I find, from observation and experience, that there is no wisdom and no knowledge like what the Bible affords; and I cannot undertake to teach the doctrines and duties of the Christian Religion, without the authority and assistance of the holy scriptures. It is true, there are many things in them hard to be understood, even by a Country Clergyman, *a fortiori*, by the poor and unlearned; yet I will venture to assert, that the doctrines of the gospel, essentially necessary to our salvation, are plainly revealed to the poor and the unlearned, and are adapted to the most common capacity, and the most simple understanding. In this sense, as well as another, “the poor have the Gospel preached to them.”\* “But *the Philistines*.”—Who are *the Philistines*, my Lord? “*The Philistines*, we pretty well know, do not further the views, nor celebrate the triumphs of Israel.” Were any of the Philistines present, my Lord, at the Meeting at Chelmsford, where your Lordship presided with so much honour to yourself,

\* See Psalm cxix. 130 — See also Bi-hop Burnet on the Articles of Religion, p. 76 and 77. Third edition, folio.

and satisfaction to the Society? If they were, it must have been a curious and pleasing sight, to behold that people coming from a far distant country, like the wise men of the East in old time, guided by a star, to worship the Saviour of the world, and to present their offerings of gold, frankincense, and myrrh. I shall ever regret that I did not behold that sight. It would have filled my heart with *joy*, instead of *anguish*. I should have thought the language of prophecy was then fulfilled, as it is written, “Philistia, triumph thou because of me.”—I wish your Lordship, or my “*apostolically-commissioned*” Brother would condescend to tell me something more about these *Philistines*—whence they came, how they came, for what purpose they came, whether they came as friends or enemies—whether they made any speeches, and, if so, what they said, and in what language.—Whether they gave any assistance in money, or will give their aid in translating the Scriptures into the Philistine tongue? My curiosity to know these things is extreme. It will be quite cruel and unkind not to inform me. For, at present, what can I say? What can I think on the subject?—Alas! I know nothing!

But, it seems, they give Bibles, and “the motives, perchance, may be seen by the effects.” When they, *i. e.* the *Philistines*, “thrust their Bibles upon us, it is not merely to supply our wants.” No, they have some sinister views, that, from my ignorance of them, I cannot explain. But it evidently appears they mean to do some mischief, by giving the Bible, or rather pressing it upon us. It is not from charity, but some other motive, which, peradventure, will be “seen by the effects.”

When Almighty God, in his infinite wisdom and goodness, gave mankind a revelation of his will, I presume the Country Clergyman will not deny, that he gave it for *the best* purposes. Is the nature of that blessed book altered in modern times, or are its effects less salutary and desirable? I fear the truth is, that the Bible militates too much against the philosophy of the present age, which makes Pseudo-Philosophers feel an antipathy and aversion to the Bible. But I am confident that the Bible alone, when its authority is once admitted as the word of God, will be found more effectual against error and vice, than any other antedote that the Country Clergyman can devise. What evil effects, then, does he fear from it? What reason has he to fear? If men can be induced to read the Bible, I can form no other idea, generally speaking, than that they will become wiser and better members of society. But the Country Clergyman attempts to explain his objection by an allegory. The *log of wood* and *the knife* are the finest rhetorical embellishments with which *the Reasons* are adorned; or, perhaps, they may be intended for *Reasons* themselves. But some note or comment is wanting to explain them. I can make nothing of “the log of wood,” and “the knife” cuts both ways. If they are meant to represent the word of God, I can only say, they are most uncouth and unnatural comparisons. If a boy has a log of wood given him, he will not know how to make it into a chest of drawers, without tools and instruction, says the Country Clergyman; but this is a reason, I apprehend, in favour of instruction, and not against it; and “the log of wood” cannot be applied to the Bible at all; because the Bible contains, in itself, not only the materials of knowledge, but also the means of instruction.—Again, the boy may cut his throat with the knife, as well as his victuals, says the Country

Clergyman. But will any man dare to affirm that the Holy Scriptures are capable of leading a man to destruction? How then does the continued metaphor of *the knife* apply? Can the Bible do good and harm in the same manner? Is it not bordering on blasphemy to insinuate, that the Bible may prove a curse instead of a blessing? But this *age of reason* has yet to learn that there is the same difficulty in discovering the way of salvation *from the Bible*, as in determining the surface and solidity of a cube from a *cyphering-book*; and if so, I fear many orthodox gentlemen of the University of Oxford, as well as the Country Clergyman himself, have not yet found it. The dialectics of the Stagyrte will not help them in that matter, neither will they enable them to discover that “path which the vulture’s eye hath not seen.” Another objection (for *reason* I cannot call it) is, that the British and Foreign Bible Society is “a constitution which has no head to controul it, and every thing to create disunion in all its parts.” Your sagacity, my Lord, as a Statesman, will hardly escape the charge of having “upheld” this constitution. But if we inquire into the truth of the matter, the charge will appear without the least foundation to support it. I shall refer to the summary account of the British and Foreign Bible Society for a statement of its constitution and its principles, and particularly to p. 39.

That this plan has been strictly pursued, and these principles uniformly adopted, cannot, I think, be disputed or denied. There is a *President*, who is *the head* of the Society, a Nobleman of the most distinguished talents, and of the most unexceptionable morals. There are other *Presidents* for the Auxiliary Societies, no less honourable for their virtue than for their rank in life.

There are also many very respectable *Vice-Presidents* selected with due deliberation, and other subordinate *Officers* of the Society, chosen with great care. How, then, can it be said, with truth, that there is no *head*? I will tell the Country Clergyman that there never was a Society better organized, or better directed, than this is now, and has been formerly. Are there not twenty Bishops of the Established Church belonging to it? Are they not treated with the most marked respect and deference by all the Members of the Society? Have they not the precedence given them on all occasions? What has the Church to fear from these *Mitred Instructors*? But “this constitution has every thing in it to create disunion in all its parts.” Now the fact is quite the reverse. The British and Foreign Bible Society *has created more union among all denominations of professing Christians than any other Society that can be mentioned*. This fact is so obvious, that I shall not waste words in proving it, but refer the Country Clergyman for evidence to any Meeting of the Society he will please to attend.

I shall not stop, my Lord, to examine the dark suspicions, the subtle insinuations, or the chimerical alarms which, I suppose, the Country Clergyman, in his great wisdom, calls *Reasons*, but hasten to consider his pathetic lamentation over “*the sacrifice of the Bishop,*” at “*the orgies*” of Chelmsford.

While I was reading that sentimental rhapsody, I began to fancy it was intended to form a modern appendix to Fox’s Book of Martyrs. I thought of good Tindall’s Martyrdom, at Villefort, in Flanders, A. D. 1536, for translating into English the New Testament and part

of the Old. I was reminded of the deaths of Cranmer, Ridley, and Latimer, &c. for promoting the principles of the reformation, by means of the Bible. Having indulged myself in these reflections, I immediately turned my attention to this modern martyrology; but I was greatly surprised and shocked to find it related, that the Bishop had been sacrificed, by the hand of a Clerical assassin, at Chelmsford, and that those persons present, who were most *laudably zealous* to distribute the Bible as a gift of charity, and to promote the principles of the Bible as a rule of life, were tame spectators of the Bishop's immolation. I could easily conceive the *reasons* why the old Martyrs were sacrificed for their love of the Bible, by those bigotted and ignorant men who were the enemies of the Bible. But that a good Protestant Bishop should be *sacrificed* by his Clergy, out of their great zeal for Protestant Christianity, was, I own, beyond my feeble conception. Having ruminated all night upon the subject, I was right glad in the morning to find a solution of this difficulty. The Country Clergyman has pleased himself, and amused his readers, by this wonderful display of his pathetic powers, and nobody would suppose but what the display was *original*. But be not surprised, my Lord, when I tell you the Country Clergyman is a *downright Plagiarist*. Only read what follows from Spenser's *Faerie Queene*, and your Lordship will be convinced, as I have been.

Tho whenas all things readie were aright,  
 The \* *Bishop* was before the altar set,  
 Being already dead with fearful fright:  
 To whom the *Priest* with naked armes full met,  
 Approaching nigh, and murd'rous knife well whet,  
 'Gan mutter close a certain secret charme,  
 With other diuelish ceremonies met:  
 Which doen, he 'gan a'oft t'advance his arme,  
 Whereat they shouted all, and made a loud alarme.—&c. &c.

\* Some Copies read "*Damzell*."

You see, my Lord, this is all the work of a fine imagination, but *not* of the Country Clergyman's. It is not the language of truth and reality, as your Lordship very well knows, but the language of poetry and fiction. If this were not the case, I do not know how your Lordship, and the other Members of the Bible Society, present at the Meeting, would escape an indictment for murder, proved by such an *overt act* ; especially if the Grand Jury were all of the Country Clergyman's mind. As to that eminent public character, which, I think, has not been "left *unsacrificed*" by the envenomed pen of the Country Clergyman, I have no doubt he will answer for himself, much better than I am able to do.

I shall, therefore, only observe, in conclusion, that what the Country Clergyman has written in his inflammatory letter, on the subject of the National System of Education, is most invidious and inimical to the cause of religion. To excite hostility against each other, in the minds of those who contribute to the support of the various public charities with which this country abounds, is neither charitable nor just. To desire that the Bible (as well as the Dissenters) should be excluded from the system of education, is neither to support the Church of England, nor that system which is to be founded upon it. To set the Bible and the Church of England at variance will be fatal to our cause. I dare say your Lordship has no objection to the poor being educated in the Principles of the Established Church ; that the Clergy should take care and use due diligence to instruct them in the Church Catechism, according to the Rubric prefixed to it ; but without a constant reference to the word of God, I hold it impossible for any Clergyman to teach and explain the Catechism in an intelligible and proper manner.

We must, my Lord, appeal continually “to the law and to the testimony.” Religion is not a matter of implicit faith, but of conscientious conviction; and to produce that conviction, we must invariably have recourse to the authority of the Bible; and without the Bible, religion is but a name. The Bible, my Lord, is *the greatest blessing*, next to “the unspeakable gift” of a Saviour, ever given to mankind, and to extend this blessing to all the nations of the earth, is *the greatest Charity*. It is the best and nearest resemblance to that “tender mercy of our God,” whereby “the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” I trust, my Lord, that many souls to whom the Bible is given by the Society, will find it to be the “*power of God unto their salvation.*” *The excellence of this knowledge* is not, therefore, to be *reasoned away* by the vain arguments of sophistry, or destroyed by the cavils and objections of infidelity. So long as the Church of England remains built upon the foundation of the Bible, she will stand secure; but if that foundation be removed, her ruin is inevitable. Why, then, does the Country Clergyman wish to occasion strife and animosity on this subject. Let him labour in the field of education on the principles of the Established Church, that is to say, the principles of the Bible, and we will heartily wish him prosperity and success.

I have the honour to be,

With great respect, my Lord,

Your Lordship’s very faithful

And obedient Servant,

CLERICUS.

April 25, 1812.



N<sup>o</sup> 5.

A

LETTER

TO

“THE COUNTRY CLERGYMAN,”

IN CONSEQUENCE OF

HIS “REASONS FOR NOT ATTENDING

THE

*British and Foreign Bible Society.”*

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BY J. WILKINSON,  
SAFFRON WALDEN, ESSEX.

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## A LETTER, &c.

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SIR,

IT is a comfort attending many of the productions of the present day, that, as there is "*a time*" for them "*to be born*," there is also "*a time*" for them "*to die*;" and that the distance between the two extremes is such, as just to exonerate him from the imputation of falshood, who asserts—*they had a being*. How this remark will be illustrated by the Pamphlet, which, in your boundless wisdom, you have given to the world, the event will prove. Like a Meteor it has blazed around us for a moment. Like a meteor it has made the ignorant stare. And, probably, like a meteor it will die. Whether we shall ever see *a second edition*, will depend upon the foolish fondness of its Author's friends. But without very many pretensions to prophetic foresight, it may be easily concluded, that the time is not far distant, when we shall have nothing of it but *the recollection*; which may just light us to your own conclusion,—*Fuit monstrum*, "just as we say—*Fuit Ilion*."

The account I heard of it, before I had the exquisite pleasure to see it, I must say, rather excited alarm. It was described to me, (jokingly, I suppose, for it could have been in no other sense,) as the little wonder of the age! Methought I saw the poor Bible Society, upon

which its Author has vented his infernal malice, *reeling with its deadly blow*. I was prepared to follow it to its Tomb, and,—if I could do no more,—to shed a tear over its memory. But think what must have been my astonishment, when, having had the little miracle put into my hand by a friend on the past evening, I could discover in it nothing but a silly puny effort, to stop that Light which Heaven had commanded to burst the shades of Superstition, and to envelope the earth in its glory. I could not forget the application of the ancient fable, which, when a boy at school, I recollect to have seen, and with which,—it is probable, that you yourself have some acquaintance.—“The mountains were said to be in labour, and uttered most dreadful groans. People came together, far and near, to see what birth would be produced; when, after having waited a considerable time in expectation,—*out crept A MOUSE!!!*”

*Parturiunt montes! nascitur ridiculus mus!*

The insignificance of the animal, compared with THE LION, with which it had to contend, at first divided my feelings between *derision* and *pity*; and the certainty of its being eventually swallowed up would have repressed even *an inclination* to reply; but as a Dissenter in the neighbourhood, I was unwilling my countrymen should be imposed upon without a moment's explanation. You have yourself *provoked* a serious attack. I have, therefore, as you say,—drawn the Sword,—IT IS THE SWORD OF THE SPIRIT;—The Scabbard I have thrown away. I am prepared to meet you *now*, or *at any future time*. Come on.—“Let us quit ourselves like men.”

One of the first objections which was raised in my mind, at the survey of your Book, began with the *Title-page*. It was an *anonymous* work. When an author obtrudes himself on the public, in this sort of *shy* way, it needs but little sagacity to conclude, that he is either ashamed of his *name*, or ashamed of his *publication*. In your case, Sir, we will hope by this time that, at least, you are ashamed of *the latter*. But of a man, who comes to give us a side blow in the dark, without telling us who he is, and what he is, we can form but a very mean opinion, either as to his *motives*, or as to his *principles*. Like the midnight assassin, his object is to murder us *unseen*, because he is too much of a coward to attack us in the light of day. If you were maintaining Truth,—why fear its results? *Magna est veritas et prævalebit*. If you were *ashamed* of it, why venture forward as a writer? In either view, you were inexcusable in withholding your name. Wisely, no doubt, you thought it would be *but little recommendation to the work*; and many of your readers are, I believe, of the same opinion.

It was rather diverting too to find a motto, immediately following your *indefinite* signature, which, had it not been for the blunder of the Printer in drawing a line between the two, could not possibly have been mistaken as to its application:—A COUNTRY CLERGYMAN! MONSTRUM, HORRENDUM, INFORME, INGENS, CUI LUMEN ADEMPITUM!!! The printer's mistake, however, will be soon corrected by any one that peruses the production that follows it. The contradictions are too barefaced, the conclusions too absurd, the remarks too contemptible, not to appeal with disgust to the meanest

capacity, where there is either *common sense in the head,* or *any religion in the heart.*

But it is unjust to deprive even the Devil of his due; and it would be unfair to assert that there are not some lines of sense in the course of the fourteen pages, which the pamphlet contains. At the same time, it would be equally unfair to *the public*, not to observe, that there are also some of the blackest efforts of a malignant mind, some of the lowest reflections upon men of the first literary attainments; in a word, some inflammable materials,—operating like a small volcano,—to cast around its pestiferous vapours, and to impregnate the very air with Death.

From *the Title-page* it was natural to conclude, that we should find the pamphlet filled with "*Reasons.*"—*Empty vessels generally make the most sound.* But alas! virulent attacks, undigested thoughts, naked assertions, and undefended statements have unhappily occupied their place. I will venture to say, that the School-boy, who would approach his Tutor with a problem in mathematics no better demonstrated than the subject which you have taken in hand, would be sent back to his seat in disgrace. He might have hurried over the *pons asinorum*, but he would be only an *asinus* still.

To come to closer quarters.—You tell us, that *you* "have discovered such weak parts about" the Society to which you were invited, namely, *the Bible Society*,—"that it cannot hold long together," and you have found this out "*luckily.*" I remember to have heard of a man, by no means below par in natural genius, whose theolo-

gical sentiments I do not so highly approve, who has said—  
 “Fortune, LUCK, and Chance are the fool’s Trinity.”  
 Without pausing to enquire into its propriety, tell us, good Sir, tell us, what and where the weak parts are, to which you have thus *strikingly* alluded, and by which the energies of the Society are e’rlong to be suspended?—Is its having maintained its harmony almost uninterrupted for eight revolving years a weak part?—Is it because, like the light of the day, it has penetrated some of the darkest corners, and cheered the most desponding minds?—Is it because TWENTY MOST REVEREND AND RIGHT REVEREND PRELATES stand at its head?—Is it because its revenue has increased from less than *seven hundred pounds* a year, to more than AN HUNDRED TIMES THE SUM?—Is it because the hearts of the poor Indians are already beginning to swell with joy?—Is it because it has bound mankind together in Christian Charity?—Or is it because the blessings of the Gospel are inadequate to ameliorate the condition of the world?—No! What then? Oh it can’t stand because the Ark is in danger! The Church, the Church is aimed at!—absurd position! stupid reasoning!—As a Dissenter, I am prepared at *any* Bar,—the Bar of Man, or the Bar of God,—to give my “reasons” why I could not unite in the forms of *national* worship, *from motives of conscience*. But how the Church can possibly be injured by the Dissemination of the Scriptures, if it stands on the foundation of that Sacred Volume, it requires more than ordinary sagacity to comprehend. The Public have now before them the experience of *eight years*. In the course of this period, the Society has spread over almost *all the Land*. It has brought together individuals, whom your prejudices would have

kept apart for ever, but who, upon their approaching one another, have discovered that they are Brethren;—individuals who, though they worship in different sanctuaries, and conscientiously vary from one another in *forms*, have notwithstanding the same ultimate object to promote,—*the welfare and happiness of mankind!* THE CHURCH HOWEVER STANDS STILL! and so far from apprehending any danger, *you* confess “*I have no alarms upon that head,*” and even seem to acknowledge that *it is as well attended as formerly.*

Where then is the danger? Oh “we shall shake hands with the Dissenters; we shall be in league with the Philistines!” and so, because your proud spirit is too lofty to unite in *an act of benevolence* with a Dissenter, you’ll smile unconcerned at the miseries of mankind! Yes, the tender Infant may bleed on the altar of Pagan Idolatry;—the infatuated widow may expire on her husband’s funeral pile;—the captive may be roasted and eaten, as he is in many parts, and as, from your ignorance of Geography, you suppose he is on the shores of Gambia!—what is more,—the Souls, the Souls of millions,—of *hundreds of millions* of Beings, immortal as yourself, may sink, for ought *you* care, into everlasting perdition!—sink there rather than you would unite with a Dissenter to send them the Bread of Life! The Bible—“*the religion of Protestants,*”—with the resources of its admirers, must be shut out from the world.

Detestable Bigotry! suited to the days of *Monkery*, and “*The man of Sin,*” when wilt thou leave the walks of human Life! The voice of reason, the authority of God,

the ravages of Superstition, the blood of Martyrs, command thee to retire!

There is, I must acknowledge, something *new* in your objections to the circulation of the Scriptures,—*without note or comment*. You compare them to “*a log of wood given to a child to make a chest of drawers,*” but which, *without instruction*, he would only look at with surprize;—and to “*a knife,*” with which he might be told “*to cut his meat;*” but by which, without being guided, he might, probably, “*cut his throat.*” Amazing thoughts! admirable comparisons! Upon principles like these, what is the use of a *Translation*? nay, had we not better be without one?—Why were not the Sacred Treasures locked up in their original tongues? They would certainly be as useful if they cannot *even now be understood*. To you, indeed, they may possibly form a *sealed Book*. But St. Paul was of opinion, and so am I, that they “*are able to make EVEN A CHILD wise unto Salvation.*” And I have no reason to think that *your* comments could unfold them more clearly to the mind. *Of themselves* they are like a Fountain, pure and uncorrupt. Interpreted and explained by men like yourself, they too frequently resemble Streams, which, the further they go, — *the more they are polluted!*

After all, Sir, your efforts, I doubt not, will prove but “*a puff of noisy breath.*” You may storm, and blow, and exert your vengeance against the cause of the Society; but it is a Mountain which neither you nor all its enemies are able to shake! You may rise, like a wave, to undermine its foundations, but it is a Rock that can never be moved! Its influence will extend till it covers the earth.

The arm of Omnipotence is its great defender! It shall survive the attacks of every foe; and live when you and your pamphlet are no more. As well might you lift your hand to eclipse the light of heaven, as to arrest its progress in the world. Like the empire of Rome, it was *small in its beginning*. It has already widely spread. But its conquests will not be complete, untill the earth itself shall be filled with its glory.

There is, however, a stock of "*reasons*" yet behind. There are figures and illustrations yet to be admired! WE POOR DISSENTERS are "the Philistines" coming upon the Ark; we are like "the lice that overran the land of Egypt."—Elegant and sublime beyond description! yet perfectly in character with the rest of your work! You will not forget there were LOCUSTS as well as "lice." Look at yourself, and see if there may not be some *resemblance*! Alas! how far may Intolerance go, when it is once heated by the fire of religious frenzy, and fanned by the breeze of accidental applause! I am mistaken, if the same daring Spirit, which, under the Illuminations of the *nineteenth* century, could venture abroad, with the Torch of Prejudice, would not be glad again *to light the fires of Smithfield*, and to fill the prisons with the victims of its Indignation. Humanity bleeds at the recital of the horrors, which the same disposition has sanctioned in ages that are past. And it is impossible even for a child to see it revived, without *spontaneously lisping* —A CURSE.

As a Dissenter, I cannot feel a greater honour done either to myself or my Brethren, than to meet with *your*

disapprobation! It would be certainly a mark of opprobrium, in the estimation of *thinking men*, had *you* treated us in a more handsome manner. When Goliath approached the stripling David, it was *with similar vauntings and sneers!* We expect them from the Intolerant and the Bigot. But "*he that sitteth in the heavens shall laugh, the Lord shall have them in derision.*"

That there may be many *ignorant*, and even *immoral* characters to be found, among *the immense multitude* of Seceders from the National Church, is freely admitted. Point me to any large body of persons, where this is not the case. But I will venture to assert,—and *half the kingdom is prepared to defend it*,—that, taking them as a whole, they are neither exceeded for Loyalty nor Respectability by any part of the empire. Full well was our venerable Monarch aware of this, before it pleased God to remove him from public life. And I am proud in feeling myself united to a body, which, on any important occasion, are prepared to prove that they deserve the encomium.

We are not ignorant, that there are many among us, who are no credit to any party. But, without any *personal* reflections, I think I may be allowed to say, that where there is *one* instance of this kind *within* the compass of Dissent, there are *Twenty out of it*. Yet the *solitary case is blazoned abroad!* Complimentary speeches in favour of "*the excellent Liturgy*," and the "*excellent establishment*," are poured forth like a flood! While the poor Dissenters are represented as alike defective in morality and Christian Doctrine.

You have, probably, added to the jargon of *Tea-table Chat*, upon this delightful topic. You have thrown out the names Presbyterian and Methodist, as terms of vindictive reproach; because they were words which seemed to convey *a great parcel of meaning at once*, which you had not common sense enough otherwise to explain. and which many of your description use, who can hardly *spell* them. It has gratified your malignity, and nourished your piety, no doubt, to degrade your neighbours, because the Gothic arch had fewer attractions to them than to yourself. They are fanatics and enthusiasts. Their ministers are not *apostolically ordained*; (Ludicrous Idea!!) and,—as to the people at large,—they are a set of weak men.

Allow me, Sir, to fear that tricks of this kind are too frequently played upon the deluded multitude. There must be a cry raised against the Dissenters, or else the Church will suffer! They must be run down, or else the people *will like them too well*. Like the children of Israel in the Land of Egypt, their increase must be counteracted, or they may multiply in the Land! Vain attempts! Why, Sir, they *will* go forward for all *your* outcries and opposition! They smile at your *heat*, but they entertain *no fears*. There is a Power above, in which *they* trust. Let your hostility be ever so tempestuous, your slanders ever so vindictive, your compliments ever so flattering, or your “reasons” ever so numerous, (though unhappily in the present instance I cannot find one) they *WILL increase!* Your intemperate zeal,—your unrelenting Bigotry,—your exclusive systems, will only augment the number of “the Schismatics!” The very steps you pursue will add to their strength.

Let the Parish Churches be filled with *laborious faithful ministers*. Let them discover a disposition of universal charity. Let them shew that their highest ambition is to *save themselves and those who hear them*; Let them discover only *half as much* ardour to display the glories of a Redeemer's person and work, as they do to defend *political systems* and *national liturgies*; and "the Philistines" may probably decrease. But pursue your present plan, and—I forbear to predict consequences—Time will show its result.

It is still diverting that *the doctrines* of the Dissenters should be among the objects of your attack! "*Next to the Mahometan,*" you tell us, "*they are the most taking that can be imagined.*" Now, Sir, I challenge you,—in the face of the world,—to come forward—*without making any inquiries upon the subject*,—and to tell us what they are. If I may judge from *report*, it is impossible for an individual to be more ignorant of them than yourself, and a finer display of *this supreme defect* you could not have afforded than in the Tract before us.

The Dissenters however are not the only subjects of your abuse. Gentlemen, Clergymen, Laymen, Statesmen, Noblemen, Little men, Great men, men of all classes are equally the victims of your Intolerance, if they do but befriend the Institution you assail. "The sagacity" of Mr. Vansittart, "*as a statesman,*" you say "*is impeached*" because he supports it. The blow is not merely aimed at Mr. Vansittart. It is designed for any one that may stand in its way. I feel its application to the Society in *my own neighbourhood*, and to the Noble Lord,\* at its head. He is however above your reach! His conduct has taught us to look up to him with

\* *The Right Hon. Lord Braybrooke.*

estéem. His Coronet glitters with the lustre of *Christian Liberty!* and it is more than *you can do to snatch* the Laurels from his brow, which his presidency of the Societies at Walden and at Chelmsford has entwined around it.

After all, I really fear that, in the present instance, you have been actuated by something, *wholly independent of religious feeling.* You have had some *civil or political* end to accomplish, separate from the *glory* of him, whom you *profess to serve.* You are probably *afraid of your Diocesan.* But have you forgotten who it is that has said,—“If I pleased men, I should not be the servant of Christ.” You have a Conscience to admonish you, as well as his Lordship. Like *him*, you have an account to render before THE SUPREME JUDGE! Like him you are called upon to determine and to act for God.—Be cautious that, dazzled by the glitter of worldly interest, you act not for *his* dishonour.

I must confess, all joking apart, that from every thing I can see in your pamphlet, no contrast strikes me more powerfully than you, and your work form with *St. Paul and his Epistles!* O how do little petty childish Interests sink in *his* view, when compared with the Great Cause in which he had embarked! How insignificant do the smiles, the frowns, the threats, the malice, the sneers of his enemies appear to his mind, when set by the side of the GREAT OBJECT he had before him! He has parted with all things, and he *counts them but dung that he may win Christ!* From place to place he roves to exalt his glorified Master. While in every city, town, and hamlet, it is his aim to recommend *mutual forbearance and Christian Charity.* “Who art thou that judgest another man’s Servant? To

*his own Master, he stands or falls."* Rom. xiv. 4. He meets with opposition 'tis true. He cannot make all men to see like himself. But "*charity suffereth long and is kind;—charity hopeth all things; charity beareth all things; charity thinketh no evil!*" 1. Cor. xiii.—The Country Clergyman, however, has a *different subject* to extol, a *different system* to defend. And whether Truth, or delicacy, or common sense stand in the way, it *must be* supported. Take heed that the contrast appear not as great at the *end* of your Journey, as it does while you are on the way.

You are struck with the good qualities of the late venerable Bishop of London. So am I. His name, Sir, will be handed down to posterity surrounded with the Lustre of Piety and of Principle;—handed down when yours and mine are forgotten for ever. Happy Church that can boast of such rulers! But you are aware that the principles *he* imbibed, in regard to the Society, which you have had the Temerity to attack, were *the very reverse* of the present prelate. And yet your fondness for them BOTH is such as you can hardly express. It is one of the great misfortunes of the establishment, that its members are everlastingly exposed to the diversities of religious sentiment from the varieties of opinion in their Rulers. With all the respect I entertain for many of the Clergy, with whom I have the honour of a personal acquaintance, I must think that if "*a log of wood*" (it is your own expression) were set on the Bench instead of a Bishop, (not that I would apply this term to his Lordship,) there are *some* Gentlemen of *your* description that *would sound forth its praise*.

Your pamphlet may help to give you notoriety among some persons of eminence and distinction. It may perhaps have been *your aim*. We do not therefore wonder that you

should cry down Dissenters, Quakers, or even *Jesus Christ himself*, whenever they stand in your way. Conscience, principle, duty, and the Bible, may possibly have but few claims. For my own part, I can only say, “transport me to the shores of *Gambia*” before I put out the light of my own convictions, or forsake the path which I consider the path of duty! Your applauses may ring round you, for a season. But they will end with Life! *And Life itself will last but a little while!—Sic transit gloria mundi!*

To conclude.—There is another Tribunal, beside that of the Public, before which we are e’erlong to stand!—a Tribunal, where the disguise of Hypocrisy, the virulence of Bigotry, the fury of superstitious Zeal, will die away!—a Tribunal, where the recompence will be awarded to us by the hand of the Great Judge!—a Tribunal, from which there will be no appeal for ever! Little will it matter to us at that day, to what *parties* we belonged, by what *name* we were called, or in what *sanctuaries* we attended to worship. *Character*, Sir, and *Christianity* will be the question! The last Fire will consume the rest! At that day be it mine—to look back on a life of *activity* and *usefulness* in the cause of my Redeemer! at that day be it mine to be interested in the merits of his cross! at that day may *the robes of his Righteousness* be my bright adorning!

“Midst flaming worlds in these arrayed

With joy shall I lift up my head!”

Of infinitely more consequence will that be than either to pour *a torrent of slander* on my fellow Christians; or, which at present seems to be *a Joy you covet*,—**TO BE BURIED IN THE HALLOWED “RUINS” OF A NATIONAL CHURCH.**

*FINIS.*

TRUTH VINDICATED,

IN

A LETTER

*TO A COUNTRY CLERGYMAN,*

BEING AN ANSWER

TO HIS REASONS FOR NOT ATTENDING

THE BIBLE SOCIETY.

FROM

A BROTHER CLERGYMAN.

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MAGNA EST VERITAS ET PREVALABIT.

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PRINTED FOR THE AUTHOR ; AND SOLD BY SEELEY, FLEET-  
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1812.



## ADVERTISEMENT.

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THE author of the following pages has no desire to conceal his name from any respectable enquirer, who may think his attempt to defend an excellent cause, worthy such enquiry. But he imagines that an anonymous author, can claim only an anonymous answer. Since he engaged in this little work, he finds that the Country Clergyman has received a reply, and that two others have by this time appeared. This may seem to render the publication of his essay superfluous. But he sends it forth, if to answer no other end; to shew the opponents of the cause he would vindicate; that when they, single and solitary, venture forth from their obscurity;—they raise a

host of defenders, whose hearts and hands, whose tongues and pens, are ready with unanimous consent, to devote themselves to the support of benevolence and truth.

*April 29, 1812.*

## TRUTH VINDICATED, &c.

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REVEREND SIR,

Having read with all the attention I am capable of, your Reasons for not attending the Bible Society, I would desire, in attempting to answer them, to be actuated by no motive unworthy of a gentleman, a Christian, or a Clergyman of the Church of England. I meet your remarks with candour, and wish to shew you that respect which the character you have assumed demands. Yet I feel a difficulty in the task undertaken by me, not easily described: not arising from the weight, or force of your observations, but on the contrary, from their lightness and deficiency of power; or perhaps more still, from a certain abstruseness, which casts a veil over their reasoning, and obscures their sense.

It is one of the most eminent of Christian graces, to feel and to exercise that "Charity which hopeth all things."—Under the guidance

of this noble principle, I would enter upon the work before me; and therefore, giving you full credit for the sincerity of your objections to the Bible Society, of which you have (I suppose) others besides those here stated; I would meet you, not upon the varying ground of sarcasm or ridicule, but upon that of serious and sober argumentation.

My opinion is, I confess, contrary to yours at the very outset. For instead of thinking the British and Foreign Bible Society "the most insidious enemy the Church has ever encountered,"—I think it the noblest, the grandest, the most blessed institution the Church has ever yet seen. I intend not this as declamation; only I defer my reasons for thus thinking, till I have considered yours for the contrary opinion.

That I may reply to your remarks, they must be arranged in some order; which as you have not done so precisely as could be wished, I shall endeavour to do. I shall take them indeed as they arise in your letter, only putting them into a form more visible, and a shape more tangible.

Your objections seem to be these.—

First, (see page 4) 'That "the means used by the Bible Society (though 'her motives are honourable and her views glorious') are inadequate to their end:—that instead of a blessing to all lands, she assumes the appearance of mischief to our country, and that she prevents in-

stead of encourages the devout study of the Scriptures.—That she is likely to make havock of the Church ; break the unanimity of its ministers, and the discipline of its government.”

Now Sir, it must be confessed, if these positions could be proved, they do indeed form an alarming objection to the Bible Society. And if you had proved them, I might have written you a letter of thanks, for correcting the error of my judgement on a subject of such vast importance. But I must be free to say that you have not produced any thing like proof to your propositions. Your only argument of objection, seems to be, the already hackneyed one, of the error of putting a bible into any one’s hands without a comment to “interpret it ;” and you compare this action to giving a child a log of wood to make a chest of drawers ; (page 6) or putting a knife into another child’s hands to cut its meat, which may, without guidance, cut its throat, &c.

Now it seems you are, in the outset, of a different mind to an inspired apostle, who tells us, that in “the scriptures are all things able to make us wise unto salvation,” (2 Tim. 3. 15.) and in the next verse, that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3. 16.

The Psalmist also, Psalm 19. 7., says, "The law of the Lord" (his holy word) "is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. 119. 97. "O how I love thy law, it is my meditation all the day," and again 104th verse, "Through thy precepts I get understanding, therefore I hate every false way," and 105th verse "Thy word is a lamp to my feet, and a light unto my path." It was therefore the Psalmist's opinion, that the simple word of God was every way capable of answering its divine end, in giving him direction, instruction, and delight. St. Paul in his Epistle Heb. 4. 12. says, "the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

You differ also from another inspired writer, who commends a certain people because they "searched the scriptures," and from our Saviour himself, who bids us to "search them." John 5. 39.

You differ too from your Church, who in the Collect for the 2nd Sunday in Advent declares that "all holy scriptures were given for our learning—and prays that they may be so read, marked, learned, &c. that by patience and comfort of the holy word, we may embrace, and

TO 1

# A LETTER TO THE REV. DOCTOR MARSH,

Margaret Professor of Divinity in the University of Cambridge;

OCCASIONED BY HIS

ADDRESS TO THE SENATE OF THAT UNIVERSITY.

DEAR SIR,

I BEG to return my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a member of the British and Foreign Bible Society; but I accept, as a proof of kindness, your candid and friendly admonition, which affords me an opportunity of justifying myself to you, as a Church of England man, for contributing my assistance to that Institution.

I never indeed before thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the Church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that you still think it well founded.

The sole and exclusive object of the Bible Society, so far as it respects the United Kingdom, is the CIRCULATION OF THE AUTHORIZED TRANSLATION OF THE SCRIPTURES, WITHOUT NOTE OR COMMENT. I should, as a member of the Church, be very sorry to think that the devout study of the SCRIPTURES could lead to the disregard of our LITURGY; on the contrary, I should hope that it would produce a more general acknowledgment of its excellence, as it originally, at the period of the Reformation, fed, through the blessing of Divine Providence, to its establishment. THE BIBLE, says Chillingworth, and THE BIBLE ONLY, is the religion of the PROTESTANT; it is the sole basis of the CHURCH OF ENGLAND, and the only one on which you, I am sure, would wish to place it. But you observe, that you can have no guarantee, that as the power of the Bible Society increases, other objects, inimical to the Church, will not in time be associated with the main object. To this I answer, that so long as the members of the Church take part in the Bible Society, its very constitution will afford such a guarantee as you desire. THE PRESIDENT and all the VICE-PRESIDENTS, without exception, are Churchmen, and are constant Members of the Managing Committee, in which they always preside; and of the other members of this committee, the Churchmen are equal in number to all the Dissenters of different sects; so that in every question the Church must have a constant majority; and in the general meetings, in which alone all points affecting the constitution of the Society must be decided, the members of the Church must have a weight, in proportion to their numbers and consequence. In proportion, therefore, as Churchmen of talents, rank, and influence join the Society, this preponderance must increase. Among the VICE-PRESIDENTS are already numbered one of the ARCHBISHOPS OF IRELAND, and FIVE ENGLISH and TWO IRISH BISHOPS. I doubt whether the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which now, as you observe, enjoys the countenance of the whole episcopal Bench, was, at so short a period from its formation, honoured with the support of so large a body of the Prelates; and I should hope the time might not be far distant when the two societies may equally flourish under the general patronage of them all. This would appear to me the most effectual remedy for any supposed danger from the Dissenting influence in the Bible Society. But what is the remedy you propose?—That all Churchmen should withdraw themselves from the Society, and leave it wholly in the hands of the DISSENTERS. If any thing can make the Society dangerous, this must do it; because there would then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and I think, so unjust an indication of jealousy. But even if no sentiment of resentment should be excited, one of two consequences must inevitably follow; either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members,

would wholly expire, or sink into insignificance; or else the Dissenting interest, making up for these losses by more extensive sacrifices, and an increase of zeal and activity, and availing itself of the assistance of the foreign societies already formed, would carry on the Institution in nearly the same manner as before.

In the first case you would have crushed an establishment which has done more for the diffusion of CHRISTIANITY than has been effected in the same space of time in any age since the APOSTOLIC; which has in SEVEN YEARS been the means of preaching the Gospel in FIFTY-FOUR LANGUAGES. This would indeed be putting out one of the eyes of Britain.

The other alternative would be to transfer to the body of DISSENTERS all the honour and influence of whatever has been done, and whatever may be done, by an Institution, of which the dawn has been so glorious, but which is visibly rising into brighter day. Shall it be said that the DISSENTERS ALONE have carried the WORD OF GOD TO EVERY NATION UNDER HEAVEN? Or shall the CHURCH OF ENGLAND continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as by DESERVING THE BLESSINGS, AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES?

The evils of either alternative seem to me equally fatal and inevitable. I am far from undervaluing the efforts of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I am an old Member of that Society, and am heartily disposed to lend any assistance in my power to its useful plans. But how little either that, or any other Society now existing, would be competent to supply the place of the Bible Society, the experience of above a century has shown. Even supposing (what I think impossible) that it might be made, in some considerable degree, to answer the same purposes, I see superior advantages in the present constitution of the BIBLE SOCIETY. The co-operation of CHURCHMEN and DISSENTERS, in religious matters, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of lessening both the political and religious evils of dissent. It dispels prejudices, promotes candour and good-will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication, the Church of England has nothing to fear, and every thing to hope; as holding (in our judgments, at least,) that middle line of truth in which all opposite opinions have a natural tendency to coincide. And is that truth more likely to be acknowledged and embraced by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?

The existence of dissent will, perhaps, be inseparable from religious freedom, so long as the mind of man is liable to error; but it is not unreasonable to hope, that hostility may cease where perfect agreement cannot be established. If we cannot reconcile ALL opinions, let us endeavour to UNITE ALL HEARTS.

I ought, perhaps, to apologize for troubling you with arguments which must, probably, have been already brought before you, as I know your opinions are not taken up hastily and lightly. But I have thought it necessary to state such as have chiefly induced me to consider my taking a part in the concerns of the Bible Society not only as consistent with, but as a proof of the sincerity and warmth of my attachment to the Church of England; and which still, on reflection, seem to me to have so much weight, that, far from repenting of what I have done, I feel convinced I shall least of all repent of it, as I approach that STATE in which the DISTINCTION OF CHURCHMAN and DISSENTER SHALL BE NO MORE.

I am, &c.

(Signed)

N. VANSITTART.

Great George-street,  
4th Dec. 1811.

hold fast the hope of everlasting life." You differ from yourself, when, every Sabbath you read one, perhaps two chapters out of each Testament, without one word of comment to all the people, learned or unlearned, who attend your church.

You differ also from the Bishops and Clergy of the Church, and a host of other good men, who as members of a venerable Society, disperse every year many thousand copies of these same Scriptures, without note or comment attached to them.

You differ from the practice of all the schools in the kingdom, who teach children to read in these very Scriptures, without a line of observation upon them.

Nay, not to tire you with the variance at which you are, to so many and so great examples; you differ from the ecclesiastical authority of your country;—which publishes the Scriptures, (and if published they will be read) in the same unguarded way—and takes especial care that no Bibles shall be read in public worship, that have any note or comment whatever.

As to your difference from the Church of which you are a Minister, I would say a little more. If your argument of the impropriety and danger of putting the Scriptures into the hands of an ignorant youth has any weight,

it bears as much against the constant practice of the Church of England, a practice for which she is praised, and justly so, as against the Bible Society. For if putting the Bible into the hands of an ignorant man has any evil in it, from the possibility of his abuse of the word—the reading to him so much plain Scripture is liable to the same abuse; unless you suppose his memory may not retain so well what he hears, as what he reads. But this supposition, by the way, strikes a friend while aimed at a foe; for thus you prove the Church erroneous; and she may not thank her defender for the slander. You will say, perhaps, the Church selects what is read;—true,—but are not some chapters among those selected, such as may possibly, by the simple reading of them, stumble, not merely the illiterate, but the educated? I could tell you from fact that they may do so. And thus it seems you would teach that Church which you profess to reverence, that she has mistaken her duty in one point at least. In fact the argument against giving the Bible without comment, does what many other like arguments do, it proves too much; for if a Bible is not to be given without comment, attached or detached is all one, it ought not to be published without. And if you are disposed to say, that is the very reason why I approve of the method of a certain venerable Society, I

answer only by one other little fact—that I have myself distributed many Bibles and Testaments alone from that Society; while there are very few of its tracts that I could conscientiously allow to accompany them; and I believe many Clergymen are constantly doing the same.

A certain learned Professor contends for the Prayer book as a proper and needful companion to the Bible in our own country. But leaving him in abler hands, I would only observe, that it is saying little in favour of the Bible, that it needs the help of a book taken from itself; and deriving all its own authority and excellence from that Bible; and I apprehend it may be safely affirmed that if the reading of the Bible without the Common Prayer book will lead men from the Church, the Common Prayer book will never stop this defection, or recal their steps.

It seems then, Sir, that you differ from some high authorities, on this point of disseminating the unaccompanied word of God: and if you indeed differ from the Scripture itself;—from the Church of which you are minister;—from the Bishops and Clergy;—from the guardians of education;—and from our chief ecclesiastical authority, it may not be amiss to reconsider the subject; and if the common way of determining points of difference in our land of liberty, by taking the sense of the majority, be resorted to, you will

think it I hope no disgrace to give up the contest as the unsuccessful advocate.

But you have a second argument, one which I confess I do not like to handle on a serious and important subject—the argument of ridicule;—though I must say, without offence, that your wit is but harmless; it does not, as wit sometimes does, strike your adversary a stunning blow, that deprives him of sensation for a time, while it is far from giving a mortal wound. Your wit does not even effect this. For while you make it a jest that the distrust of each other, is the cause of the Bible Society's sending out their book unaccompanied by comment; the fact stands in direct opposition to your supposition. For the very bond of their unity, concord, and mutual faith, is their agreement in this very point, as the best possible means of diffusing divine truth through the world: while they shew that Christians of all denominations can venture to put the word of God into a stranger's hands, without any regard or apprehension as to the effect it may produce in the opinions of mankind upon their various peculiarities.

But, Sir, to bring my observations to a more positive point. I would ask you if it is not derogatory to the Bible itself, dishonourable to God, and presumptuous in man, to say that the Bible is a dangerous book,

unaccompanied by an interpretation. What! is it a discovery of the 19th century that the revelation of God to man; which is written (as all who believe it agree) by divine inspiration of the Holy Spirit; is now unable to testify its own truths to the human heart, without the help of that creature for whose instruction it was expressly given? This, to use your own argument of the school boy, is like putting a cyphering book into his hands, and telling him that book will never teach him the art of figures, except, before he knows a letter of it he write his own explanation to it. But seriously Sir, it is with surprize and regret, that I observe a minister of God's word, and one who has been approved on admission into his office, as learned in the Holy Scriptures; who at his second ordination had a Bible put into his hands, with these words, "take thou authority to preach the word of God" who has also acknowledged himself to be called to his sacred office by the moving of the Holy Ghost; it is I say with surprize and sorrow that I hear and read of such a minister, especially a clergyman of the Church of England, declaring the "insufficiency" of those Scriptures to teach the way of salvation to sinners, without the comment of fallible, nay ignorant men. It is matter of greater surprize and regret still, that any sustaining so sacred

an office, should so traduce the word of the blessed and all-wise God—and impeach his wisdom also; as to say that his own word is the cause of erroneous opinions: that his revelation of wisdom, mercy, and truth, is dangerous to be put into ignorant hands, because wicked minds have perverted it, and will pervert to the end. Such sentiments might suit the Church of Rome, who keeps the Scriptures from the vulgar, (not because of the danger of abuse,) but because she is fearful of the discovery of her errors and superstitions. But that protestants, and above all protestant Clergymen (the true defenders of the faith) should broach such doctrine, is to be lamented indeed. It may be said, however, that the appointment of preaching the word implies the necessity of a comment. I answer by no means. The Scripture says “how shall they hear without a preacher,”—but in the next clause it adds “how shall they preach except they be sent.” From which, allowing it to mean both the outward and inward call;—I observe, if the preaching of the word supposes an inward assistance in any degree, and that assistance is granted to be given to him that preaches; it seems to follow that the right understanding also of the word is to be looked for, rather from that spiritual mind “without which,” St. Paul says, “no man can receive the things of God;” than

from the comment of any man however endowed. In a word is not the Bible able to make the simplest wise unto salvation, without any other help whatever than the mere reading of it with fervent prayer. And is it not the word of the Bible itself—that a wayfaring man taking the way which it directs; though a fool shall not err therein. 'The argument from abuse is no argument at all;—if it were, we might be argued out of eating and drinking, or any other necessary, or comfort of life.

But, Dear Sir, in reading over your own performance in print, are you not shocked at the manner in which you have treated the most solemn and important circumstance of a human creature's existence. Myself and hundreds of others who are no Methodists, not of the party so called by their own nomination, nor of the same sentiments in some respects as that large and respectable body of Christians, cannot but feel a thrill of horror, at the profane lightness with which you make allusion to the divinity of our Lord; or the comparison you make between the conversion and experience of a Christian, and the lying absurdities of Mahomet.—I must again appeal to yourself, and ask, if it becomes a minister of Christ, and one too of a Church, (our adversaries, that is those of the Bible Society, themselves being judges) confessedly as pure and

apostolic in doctrine, as any in Christendom; if, I say, it becomes one who has declared that he himself has been moved by the Holy Ghost to take upon him the office which he holds, to speak lightly of, much more to ridicule, the highest blessing of heaven since the fall of man; the re-visitation of the human soul by the Holy Spirit of God. It argues worse for you in my mind than all you have said beside; and in taking brief notice of the fact, I desire to pray that the same spirit may teach you better, before that great day come when it shall be found to the surprise of thousands, that “they who have not the spirit of Christ are none of his.”

For myself, I explicitly avow my firm belief in what you mean by “experiences and sudden conversions.” Not what enthusiasts, really such, dream and boast of; but, that solemn transaction, that favoured communion, which the spirit of God has with every soul of man who shall be saved. I read in my New Testament, from my Saviour’s own lips, “Except a man be born again he cannot enter the kingdom of heaven.”—I see in a following verse the most solemn repetition of the same truth. I find in another place the same lips declaring, “except ye be converted and become as little children ye shall not enter into the kingdom of heaven.”

I find an inspired apostle in the 7th of Ro-

mans, giving a most interesting, and circumstantial account of his inward experience.—I read of holy men of old “walking with God,” I observe that it is said by the above apostle, that the “spirit of Christ bears witness with our spirits that we are children of God,”—and I notice also in the same chapter his affirming, that it is only from the influence of his spirit that any can call God, “Abba Father.” I recollect that he again says that “none can call Jesus Lord” but by (the influence of) “the Holy Ghost.”—In short if the bible teaches me any thing, it teaches me this, that if poor lost sinful man is not visited by the spirit of truth, he will remain in utter ignorance of salvation:—if he is not changed from sin to holiness by his mighty operation, as great an operation, that Spirit himself says, as God performed in raising Jesus Christ from the dead; he never shall see that place where flesh and blood cannot enter; but where the “spirits of just men made perfect”, are in the blissful presence of “the Father of Spirits,” the ever blessed God of heaven and earth.

But Sir, I beg to ask how you, who are accustomed, on every Sunday to pray, in the communion service, for the inspiration of God’s Spirit, can lightly speak of that spirit’s influence; or with what face you can ridicule this divine

influence, when in the collect for Whitsunday, your church makes the outpouring of the spirit on the day of Pentecost, the ground of her petition “that by the same spirit we may have a right judgement in all things, and evermore rejoice in his holy comfort.” Indeed as the minister of a Church which constantly and repeatedly acknowledges, “all holy desires, all good counsels, and all just works, to proceed” from this spirit, how you can traduce that church and contradict yourself—by light, and frivolous objections to some, who though in a few instances they may mistake that influence, are confessedly better acquainted with it, than those who despise them.

I am tedious you will think, upon this subject, and perhaps a little out of the way of our point in view.—But I should betray that cause I am called upon to support, and shew a cowardly indifference to a most sacred and important truth of our religion, if I were to shrink from the most explicit and open avowal of my decided judgement and assurance in the case.

I am, as I have said, no Methodist, that is not of that body, nor of their sentiments in all points.—But I am one of those Clergymen, who are called Methodistical,—and God forbid that I should be ashamed to avow my principles; principles which I learnt, and which I deduce,

from the Articles, the Liturgy, and the Homilies of the Church of England. I can therefore speak from knowledge and experience on this great subject—a subject far too exalted for human wit or raillery to reach, with any of its weak assaults;—or human logic to dispel from the breast of those, whose simple experience feels its consolations, and proves its truth.

If needful I could tell you, Sir, of conversions “sudden conversions,” rightly understood, that bear an impress of the divine power of God’s spirit, on the heart of man; which may defy the wisdom of man to confute, or the utmost subtlety of his reason to disprove. When I see or know a man, who in the pride of his heart ridicules all serious religion, going into a place of worship for no other end than to hear, in order to confute, the doctrine of the preacher; returning from the place with his mind bent upon its object; such a man taking his bible into his hand, and opening it at the very place where it is written, “Except a man be born again he cannot see the kingdom of God:” when this man instead of finding arguments in God’s word, to answer his purpose against the preacher, is so struck with what he reads, that he exclaims, what then have I been about all my life? I have a conversion, a sudden, an instantaneous conversion for you.—But further, when I see

that very man, but lately a blasphemer, an evil liver, an abuser of his speech and powers, to purposes destructive to his peace;—become totally changed in speech, in conduct, in character, and I know of his continuing so changed, to his dying day:—when I hear him, who once contradicted the truths of God, now (without letters or learning, except the mere ability to read) venting the pious feelings of his heart, with fluency and devotion in prayer; and that man becoming the priest of his family to offer the sacrifice of prayer and praise to the God of his mercies, for daily temporal and eternal blessings—I have a conversion “a sudden conversion,” for you, which I may well defy the stoutest champion of the opposite opinion, to gainsay or deny: whether he be a country clergyman or a clerical character of higher authority and distinction.

I could quote to you an instance also from the most unquestionable authority, of a poor negro in America who was converted to the knowledge of the gospel, by the simple reading of the Bible. And referring to the first part of your Objection, I could observe also, that though he read it without any note or comment, or any instructor whatever, but God’s spirit, he was found to understand it fully, to all saving purpose, and to his present and future rejoicing.—But I must conclude this head, lest I lengthen my remarks

too much, and tire the patience of yourself or other readers of them.

I cannot refrain from observing, however, that your allusion to the society called Quakers, is most unbecoming and misplaced. Of all descriptions of Christians they seem the least obtrusive. Their peaceful, placid, and passive demeanour, must be obvious to every one. And in many points, their Christian example is highly worthy of imitation. If, to use your own figure, they break the King's English, it cannot be said of them, that they profane it: and I think they would rather be silent for ever, than say that of their greatest enemies, which, without provocation, a Clergyman has insinuated of them.

I do not then see how it is proved, that the Bible Society, is in her means inadequate to her end; that instead of a blessing to all lands, she assumes the appearance of mischief to our country;—that she prevents instead of promotes, the devout study of the scriptures. All these heavy charges have been I hope sufficiently divested of their force, and fall powerless, and ineffectual to the ground. I shall content myself with one remark on the latter clause of your first objection—That the Bible Society is likely to make havock of the church, break the unanimity of its ministers, and the discipline of its government.

How these evils can flow from the Bible Society I am at a loss to imagine. What havock of a church can the fullest dispersion of those scriptures make, upon which that church is founded? We should not be surprised to hear the contrary; that this diffusion would tend to display the Church to the world, in her true and beautiful colours; to exhibit her in all her genuine lustre; to shew her foundations to be laid upon the apostles and prophets, who wrote those scriptures; to prove that her doctrine and discipline is according to the rules therein contained; in a word, to develop her excellencies to the world; and to induce the inquiry, where is this noble Church to be found, that we may come and join ourselves to her; and anticipate, by daily experience, the unchangeable, unmixed communion of saints in the world of light and glory above.

Again, how the Bible Society is likely to break the harmony of the ministers of the Church of England I am at an equal loss to conceive. In what can her ministers, who owe their existence and character to the diffusion of the unadulterated word of God, join with more consistency than the spread of that sacred word? As we have seen, they read it, and preach it, and use it for their own, their children's, and their people's instruction. What hesitation, therefore, can they have to give it to others,

less related to them. If the harmony of the Church of England in her ministers is broken ; may we not lay the breach of it upon those, who by their unaccountable misconstruction and prejudiced perversion of the simplest, and noblest object ever known, cause a difference among their brethren. Let them yield their refuted objections ; let them lay down their unavailing opposition ; and harmony, peace, and love will soon be restored ; and the delightful vision of a Christian Church, of one voice, and one mind, again shall visit the earth, blessing mankind by its kindly influence. And if the discipline of the Church's government be affected by the Bible Society ; I should be glad to know in what instance it is. This, Sir, seems rather a declamation, than a fact proved ; unless you allude to what is reported to have taken place, (I speak with regret) in the attempt of some in authority to prevent the Clergy friendly to the Bible Society, executing their benevolent designs towards it. But I should not have expected you to have made allusion to that circumstance ; and, for myself, I shall only offer my sincere prayer, that every one disposed to interrupt the progress of so good a cause, may be converted from the error of his way ; lest haply he be found to fight against God.

I now proceed to your second Reason, which I endeavour to find at pages 7, 8.—It seems to

be the danger, that, in time, the Bible Society will be found promoting "other objects" than the dispersion of the scriptures; and this, because she has "no head to controul her motions, and a fluctuating majority, that may now be on this side, now on that." These are, I presume, your ideas; and this your position, if indeed a position any way definitive can be made out from your words.

Now this again is a hackneyed, and already answered objection: but let us look a little into it.

This snake in the grass is the very reptile which the Bible Society invites all the host of her opposers to discover if they can. But in spite of all their searchings; after all their beating of the bushes, they can say no more than a disappointed sportsman who cannot find his hare in the expected field;—"I am sure I saw her footing at the gate."—It might be thought that when the object of a society is suspected; when sinister and concealed ends are supposed to be in the view of any public institution, which calls for the patronage of a nation, that increasing years would discover this object, and more acquaintance unravel this mystery. But has this been the case? The Bible Society has now been established eight years; and from funds of hundreds it has increased to thousands; from a few mem-

bers in London, and other places, it has excited the attention, and brought forth the energies of the whole Empire. It has its advocates and its auxiliaries in almost every country. Instead of losing reputation and esteem, it is gaining them every day ; instead of increasing prejudices and suspicions, it is living them down, and rising above them. Your joy, therefore, over the departure of the late venerable and excellent Bishop of London, before he saw his disappointed hopes as to the Bible Society, might have been spared ; and had that great and good man been now alive, we may confidently affirm, that he would have given more of his valuable, and liberal testimony, to an institution which he hailed in its dawn, as sure to “attach to itself more and more the approbation and support of every real friend to the Church and to Religion.” Where then, Sir, is your house of twenty years and a day. I would not be forward to prognosticate ; but if you and I live to see the Bible Society twenty years and a day old, I venture to give my firmest opinion, that we shall behold her, not a ruin, but a noble palace ; adorned with Truth, and decorated with Religion, risen up to gladden the sight of every beholder. For the kings and merchants of the earth shall bring their treasures to her ; and the more mankind inspect her, the more charmed

will they be with the lustre, and yet simplicity of her beauty.

Your next Reason, if such it may be called, is a mixture of raillery and calumny against the Bible Society, for the exertions which her friends have lately made to extend her sphere, and increase her resources; whether of doing good, or obtaining the means. And it is the first time that I ever found a society objected to, for endeavouring to establish itself, and to answer the ends of its formation. If this argument proves any thing, it will share the fate of a former one, and prove too much. For, by the same reason, we must condemn the like zeal and ardour at this time displayed by the members of the establishment, to promote her interests, and secure her constitution. But neither you nor I, Dear Sir, who are churchmen, will thus slander our own mother; and therefore I hope you may be led to see the unfairness of taking this ground against the institution which you oppose. But to come to particulars. I shall not attempt to answer your ridicule, but reply only to your calumny. You object to the numerous, respectable, and unanimous meeting at Chelmsford; that one of the speakers, by insinuation and invective, exhibited our Diocesan to the company as having exercised tyranny in preventing the attendance of the clergy, and then, whether in jest or earnest I know not,

represent this dignified person, as a martyr to the cause of the Bible Society.

Now to admit that strong things were said by a most respectable and learned Professor, there is no reason to conclude, that either one half of the company understood them as applicable to the prelate in question, and if any did so interpret them, that they met with their unqualified approbation, and that some regretted them as calculated rather to injure the cause in sober minds than to further it, I can truly say. And as to “the yell”, (of applause I suppose) which drowned “a pale faced brother’s feeble voice;” though contrary to fact as it relates to him, it marked, not only in my mind, but in others, a truth, which it is to be feared is too unfashionable to be spoken at all times;—that the corruption of the human heart, is but too ready to give applause, where the sober and reflecting Christian cannot withhold his censure, or at least his disapprobation.

But as to the pale and trembling brother I can better inform you; he is a particular friend of mine; and though I was perfectly unacquainted with his intention to address the meeting, as I happened in the course of the day to be separated from him; yet I must observe that it was not so much the bishop that he attempted “to save,” as his brethren the Clergy; for whom

he stood up to apologise, on the ground that, probably, they were by no means so well acquainted with the simple object of the meeting as could be wished ; and were, perhaps, kept away by that cause rather than any other. And so far from wanting attention; I can aver, that my friend's observations received the most candid and approved hearing from the whole assembly. And if your narrator did not tell it you, I can now acquaint you, that one of the secretaries offered an apology for the warmth of a worthy Professor, in the irritation of his mind, from having met with most illiberal treatment on account of his espousing the Bible Society.

But, your sarcastic observations upon the attendance of the London secretaries, is really, Sir, unbecoming the gravity of the clerical character, and almost too low to deserve notice; did I not desire to leave no winding which you take, unfollowed. Is it then come to this, that men most respectable in their characters, their stations, and the public office with which they are honoured; are to be abused and vilified with low and vulgar epithets, because they spare no pains, regard no fatigue, leave no exertion untried, which can serve the cause they have undertaken? Let it be known that the names of Owen, of Hughes, and of Steinkopff

as the admired and applauded secretaries of the British and Foreign Bible Society, will be remembered with esteem and affection by hundreds, thousands, and millions, to the latest posterity; as associated with all that is great in design, benevolent in execution, and pious in character. And when their heads are laid upon a dying pillow, they will have a feeling which perhaps some may envy, who have ridiculed their zeal, or despised their motives.

This part of your "reasons" is, indeed, Sir, so trifling, that it is but waste of time to dwell upon it. If the adversaries of the Bible Society are obliged to have recourse to such pitiful defences, it will truly, in the words of your own quotation, and of a name ever to be revered, "go on quietly and steadily in the prosecution of its great object, without any sort of regard to the sneers and cavils of its intemperate opponents."

I hasten to your last "reason." "The friends of the Bible Society interfere with the National Society Meeting for educating the poor in the old principles." It may display a want of penetration, and may operate to my prejudice, but somehow I am always at a loss in following you in this chase; or as you seem not to dislike sporting metaphors, I am for ever at fault; either from want of scent, or because

my sense of smelling is paralyzed or gone. But it is most true, whatever be the cause, that your reasons puzzle me, to find their ground or support. I know nothing of what passed between any parties at Dunmow, nor any thing of that charge which you say was "studiously circulated." But I know who it was that introduced at the Dunmow meeting on the National Education account, Meynel's Fox Hunting anecdote, and I think that gentleman may be recognized in the "Country Clergyman." But as to one object of the National School, I believe it is allowed, even by its promoters, to be, if not in opposition to, certainly to counteract the efforts of the Bible Society. But as I am a favourer of both the plans of good; and engaged also in carrying both into effect; I would beg to submit it to your consideration, how far this method, so pertinaciously persisted in, of setting designs in opposition, which have no natural antipathy, is either wise or benevolent. It is this very opposition which, in my mind, is so much to be lamented: a conduct arising from prejudice and party; and of which Christians of the 19th century one would think might be clear. The world has surely long enough groaned under the enemy of peace; and the Church has paid dearly for fostering in her bosom this insidious serpent. Let it then ra-

*that made a most liberal remark &  
false one on an absent Brother (Clergyman)*

ther be the determination of those who profess to be followers of him who went about, doing good to all; to consider him that is not against us as on our side:—and if there must be a provoking to jealousy, let it be a holy jealousy, of who can do most good, and most glorify their Lord and master thereby.

But you come nearer home in your concluding clause of this last “reason” page 14—when you say that the resolutions of your national meeting were the objects of remark from the Bible Society’s friends, and that while you leave the liberal dissenter to content himself in the refusal of his proposition for a more extended plan, you would give a churchman, or reverend brother, a graver argument, by referring him to his ordination oath, which you say is this: “Will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s word?” The answer to which is, “I will; the Lord being my helper.” And you logically conclude—“this makes our duty plain, and leaves us no room for doubting.”

Now it is perhaps unfortunate for you, that I should be obliged to controvert every single position which you would establish—but if there is one that may be “doubted” more than any other—I humbly think it is this.—How in the name of common sense, does this oath, taken by

any Clergyman, operate against his desiring the plan of the national education to be more liberal and enlarged. I confess myself one who am most decidedly of opinion that to enlarge the scheme, so as to make it less exclusive, would be a very considerable improvement of this institution: and yet I feel no consciousness of violating my ordination oath. In the matter of the education of the poor I would not be exclusive; but that a design so noble as the education of a nation might have its due effect, I could wish it to be, what it is not at present; really national: that is, upon such a basis that Christians, truly such, of every persuasion, might with satisfaction and gratitude send their children to be taught their native tongue; and in that tongue so to mark, learn, and inwardly digest the holy scriptures, as to be made wise by them to eternal salvation. And in this where is either the violation of my ordination oath; or the least want of orthodoxy? I have no need to watch against any “strange doctrine, &c.”—because during the years that this education is to be given, the doctrines to be taught, chiefly, if not wholly, respect such points as are by the consent of all orthodox Christians admitted to be fundamental. And upon the present plan, can it be promised that the scholars of the national school shall not, when they leave it,—desert the

church and go (especially if they have dissenting connexions) to the meeting.

But granting that the education they receive has a contrary tendency. I own, that when I look to the great body of dissenters which this kingdom contains; and to the sad ravages which dissension has made in the most prosperous countries;—that I feel more than a common anxiety, that every method of conciliation should be used that can keep Christians as such together. I believe, and I do not speak without reason, that of late the greatest and most rugged points that have separated Christians in this land, have been much worn down; and that the church has been growing in esteem among the dissenting body. I know, from fact and experience, that when conciliation, cordiality, and a regard only to points in which we agree, has been, and is observed, by both parties,—that love and esteem are generated, between dissenters and churchmen, and many prejudices have actually been done away. And I seriously think that he violates most his ordination oath, and wounds his own church, who draws up his neck, and refuses his hand, to those who would cordially welcome his smile and receive his greeting:—but may and must be chilled by his superciliousness.

If these remarks are a little from the subject mainly before me, you must bear the blame; I

have followed you in this mazy chase; and now it is over, I hope you will convey me safely home, wearied, and bewildered, so long among the labyrinths of your logic.

The conclusion of your little book—is in the same strain of subtle and intricate talking. If you mean any thing by the increase of dissenters and the sin of schism; it is a pity that you did not say something more about them; instead of passing them over by a disgusting allusion.—I would barely observe that if you and I are afraid of either, it will be the best part we can take, to attend to the advice once given; and “out preach them, and out live them.” This will better become ministers of the gospel of peace;—than to go off the stage with a Hector’s boast or a Heathen’s infatuated immolation.

I am, Sir, &c.

### POSTSCRIPT.

The author’s reasons in favour of the Bible Society are ready for the press; but finding that they would swell his book too much, both in size and price, he reserves them for publication, if called for at another opportunity.





*W. Pepper.*

A

# VINDICATION OF CHURCHMEN

WHO BECOME MEMBERS OF

*The British and Foreign Bible Society*

IN A LETTER TO A FRIEND AT CAMBRIDGE

BEING

AN ANSWER TO DR. MARSH'S PAMPHLET

UPON THAT SUBJECT

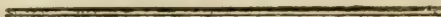


BY THE REV. WILLIAM OTTER A. M. F. L. S.

Rector of Chetwynd in Shropshire; late Fellow and Tutor of Jesus College.



*Published in consequence of a request from several Clergymen of the University.*



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1812.

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*It can add nothing to the force of what is contained in the following Letter, to urge, that it was not intended for the Press. This intimation is not given by the Author, nor at his suggestion, but the Public may perhaps consider a declaration to this effect to be due from the individual to whom the Letter was addressed. It was sent in the confidence of private friendship, and its publication is entirely owing to an application made for that purpose by many of the most distinguished Clergymen of the University. Its Author has not been allowed even the ordinary privilege of altering or of correcting what he had originally written, during its passage through the press. In making this statement, it is no common satisfaction to become thereby associated with ONE, whose opinions and example must have weight in any cause, which he, as a Clergyman, may deem it his duty to uphold.*

**EDWARD DANIEL CLARKE.**

CAMBRIDGE, March 9, 1812.

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The first part of the work is devoted to a general survey of the subject, and to a discussion of the various theories which have been advanced to explain the origin of the human mind. The second part is devoted to a detailed examination of the various faculties of the human mind, and to a discussion of the various theories which have been advanced to explain the origin of the human mind. The third part is devoted to a detailed examination of the various faculties of the human mind, and to a discussion of the various theories which have been advanced to explain the origin of the human mind.

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## A VINDICATION &c.

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*Feb. 6, 1812, Chetwynd Rectory.*

MY DEAR SIR

**I** Have received your present of Dr. Marsh's Pamphlet, and I have read it with all the attention due to a composition, towards which the public attention had been so much and so long directed, and which, from Dr. Marsh's character, I expected might have lessened my esteem for the Bible Society.

The perusal of his work has, I confess, relieved me from my apprehension. I conclude, that after this elaborate and protracted inquiry, nothing more will be produced from the same quarter; and I shall now venture to state to you my reasons for adhering to my former opinion. It is not, indeed, without much diffidence, that I approach this question, in opposition to a person so well skilled and so long conversant in polemical discussion;—but I possess one advantage, in being enabled, by my situation as a resident Clergyman, to observe some of the *practical* effects of the Society: on which account I console myself with the belief, (contrary

indeed to Dr. Marsh's opinion,) that this is a subject, in which common sense and good feeling are much more concerned than profound learning, and logical subtlety.

Before I enter upon the subject, I shall beg leave to remove out of the way all that extraneous matter, which, for various reasons, Dr. Marsh has thought proper to introduce into it. The gentlemen who delivered their sentiments at the Cambridge Meeting, will, no doubt, defend *themselves*, if they think it necessary. Dr. Bell and Mr. Lancaster are no otherwise concerned in the question, than as being very prominent ideas in Dr. M.'s mind, they naturally connect themselves, (no matter by how slender a link) with almost every other object of his contemplation: and as for his reference to the "Test Act," and to "Electioneering speculations," it is not enough to say, that the introduction of such reflections was *unnecessary*; it is to me a matter of sincere *regret*. His enemies will be ready to suspect, that such allusions could only have arisen from a desire of exciting a popular clamour against an institution, from which he despaired of shewing by Truth or Argument, that any real danger could be apprehended.

In the early part of the Inquiry, Dr. Marsh appears to have studiously kept out of view the true state of the question between himself and those Churchmen, who have thought it their duty to become Members

of the Bible Society. The question is not whether there can be any harm in distributing the Book of Common Prayer; whether the Liturgy be a proper companion for the Bible, and a good and useful instructor to the poor; whether Churchmen ought to content themselves with distributing the Bible alone; or, lastly, whether the Liturgy be essential to the welfare of the Established Church: it is not any nor all of these—for upon these points the great majority of Churchmen, and I for one, most cordially agree with Dr. Marsh; and, with respect to the last in particular, I have only to regret that such a parade of historical learning should have been displayed in proving what no Member of the Church can possibly be inclined to deny. The real question is, whether Churchmen may not contribute to a Society, whose *sole* object is the distribution of the Bible, without bringing the Liturgy, and consequently the Establishment, into disrepute. It is undoubtedly true, that so far as our endeavours are connected with the Bible Society, (and this with most of us, will consist in paying our Subscriptions, for the general object of the Society, and in purchasing Bibles, once, or perhaps twice, in the year,) we do confine ourselves to the distribution of the Bible: but it is equally true, that in all our other capacities and relations, we are as much at liberty, and I trust as desirous, to support the Doctrines of the Church of England, as Dr. Marsh himself, or any other Member of the Establishment.

It is important to keep these preliminary observations in view, because they will be found to affect, more or less, almost all the arguments upon the question, in whatsoever shape they may appear.

Now there are two ways, in which the mischief so much dreaded from the union of Churchmen with the Bible Society may be brought about: first, by contracting our means of distributing the Liturgy; and secondly, by diminishing our inclination for it. With regard to the first, Dr. Marsh himself has not endeavoured to prove, that any of the usual channels for the distribution of the Liturgy have been either closed, or narrowed, by the influence of the Bible Society; but I will go a step further, and venture to assert, that our means have been considerably *improved* and strengthened, not only by the additional vigor confessedly infused by the Bible Society into that for Promoting Christian Knowledge, but even by the indirect *assistance* of that very connection, which is the object of his attack.

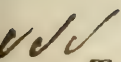
This assertion is not a matter of speculation only; happily I can affirm it upon the credit of my own experience; and such is the nature of that experience, that it must be common to many others, both Clergy and Laity, with myself. By the aid of two or three subscriptions to the Bible Society in my parish, we have it in our power to supply every family in it with

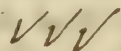
a Bible; the consequence is, that the sum originally destined from my own funds to the purchase of Bibles and Prayer Books conjointly, has been exclusively appropriated to the purchase of Prayer Books and Tracts from the Society for Promoting Christian Knowledge: and, at present, every child in the Sunday School, who can read tolerably, is enabled to make the proper responses from his own Prayer Book.

It will be in vain to argue here, that all this good might have been done by increasing the power of the Society for Promoting Christian Knowledge. You will observe, that I am not now instituting a comparison between the two; and that it is sufficient for my purpose to prove that our means of distributing the Liturgy will not be diminished by the union of Churchmen with the Bible Society: but were I compelled to answer this argument, I should say that, practically speaking, we all know so much good would not have been done; for without considering the essential difference between the two in point of activity, I may venture to affirm, that the same attention would never have been directed to the original Society, nor would the same energies have been roused in its behalf.

But to come to the second part of the question, by far the most important, in every point of view.—Dr.

Marsh contends that there is something, in the connection itself of Churchmen with the New Society, which has a natural and necessary tendency to diminish the importance of the Liturgy, in their opinion, and, consequently, the frequency of its distribution. As this point is much laboured in the Inquiry, and supported by several arguments, I shall consider them, one by one, in order as they occur. With respect to the additional difficulty of seeking Bibles and Prayer Books, “at two places, instead of one,” as the Inquiry does not lay much stress upon this argument, it is not necessary for me so to do; I shall content myself with observing, that the same persons do not always purchase both sorts of books, and that even when they do, <sup>very</sup> cold indeed must be that Charity, and dead that Faith, which could be diverted from the purpose of giving religious instruction to the poor, by the mere trouble of *writing an additional letter*. But the Inquiry goes on to state, that “while the difficulty increases, the inclination to remove it diminishes. The practice of procuring Bibles from one Society, and Prayer Books from another, produces a habit of separating the ideas from each other: hence a forgetfulness of the Liturgy, and consequently an indifference to it.” I would willingly do justice to this argument; but not to mention, that the *indifference* would naturally precede the *forgetfulness*, it is difficult, in other respects, to state it with advantage.


 To imagine that the Liturgy, a book rendered dear to Churchmen, by every circumstance that can interest and affect us—by its own intrinsic excellence—by its connection with our valuable Constitution in our Church and State—by the noble struggles of our ancestors for its establishment and support—the source to many of us, of our daily prayers—the repository of our common devotions, on the return of every Sabbath—that *such* a book, so venerable, so hallowed, and, from various causes, more frequently in our hands even than the Bible itself—should become a matter of indifference and be forgotten, through the single circumstance of its being procured from one Society, while the Bible is procured from another, (to imagine all this,) is to carry the doctrine of association, to a much greater length, than can be warranted by sound argument, or reconciled to the common understandings of men.



This surely must be one of those *obscure* points about the subject, mentioned by the Professor, which not only escape the superficial attention of “*orators*” but elude even the discernment of the “*sagacious and profound.*” Nor will this argument receive much strength, from the circumstance of our co-operating with those, who reject the Liturgy altogether: the experiment has already been tried. Churchmen and Dissenters co-operated for the abo-

lition of the Slave-Trade, and their united endeavours were ultimately crowned with success. I have heard, indeed, that much prejudice was done away, and the cause of Christian charity greatly promoted, by their union upon that occasion: but I have yet to learn that any evil has resulted from it to the Church. It is not sufficient to say, that the co-operation of Churchmen with Dissenters, so far as they can conscientiously co-operate, is the best mode of lessening the evils of Dissent. It is our bounden *duty* to do so, and is productive of a satisfaction truly Christian: we gratify thereby, the best feelings of our nature, and comply with an Apostolic precept. The Jewish and Christian converts differed from each other, in points more material, than those which separate us from the greater part of the Dissenters, with whom we co-operate upon this occasion. But St. Paul shews that they were “one Body, one Household, one Temple, fitly framed together.”—All that it behoves us to take care of, is, that the object of our co-operation be not hostile to the Church. And this brings me to the next argument adduced.

“That we shall be naturally inclined to justify the principle of the Society, to which we belong; namely the distribution of the Bible alone.”

This principle, so far as it is connected with the Society, we do most certainly justify and uphold: it

is the pledge of our union, and the very bond of peace: it is the only principle upon which so much energy could have been collected and exerted. We Churchmen regard it, as our peculiar safeguard; and then, and then only, shall we consider the Church to be in danger from the Modern Society, when this principle shall be deserted.—But I deny most firmly that, in supporting this necessary and essential basis of the Society, we are compelled to sacrifice anything, as Members of the Church, either in principle or in practice.—One would really imagine, from the mode of argument adopted here, and in other places, by Dr. M. that, from the moment Churchmen become Members of the Bible Society, the Liturgy, (as far as it respects them,) is to be buried in oblivion: that the Clergy, in particular, are to leave off preaching and teaching; and that the poor are to be put in possession of their Bibles, and then left to themselves, to form their own Creed; or to the crude conceptions of the first ignorant, itinerant preacher who happens to fall in their way.

But what is the true state of the case? In acceding to this Society, we subscribe to no abstract proposition whatever; we neither affirm nor deny any thing; we are at perfect liberty, with improved facilities, to distribute the Liturgy with, or without the Bible; and to practise *any other* means we think proper, for insuring to the poor a just interpretation

of the text. In what then does this sacrifice consist? "Churchmen have a Liturgy, says Dr. M. The Dissenters have none—the Liturgy therefore is the sacrifice we make." Yet it cannot be denied, that each sect has its peculiar tenets; (as dear, perhaps, to them, as the Liturgy is to the Church) and generally some code of faith, in which these tenets are embodied. By common consent, and for obvious reasons, none of these things are brought forward by the Society: but in this mutual forbearance, Churchmen can be no more said to sacrifice their Liturgy, than the Dissenters do their own peculiar doctrines. In truth, the only sacrifice made is on the part of the Socinians, who, having a version of the Bible peculiar to themselves, agree to assist in the distribution of a text, which confessedly militates against their own opinions.

One word more upon this part of the subject—Dr. Marsh regards with peculiar complacency his own sagacity in having discovered an evil which had entirely escaped the notice of Dr. Wordsworth, viz. "the danger to the established Church, from the omission, on the part of Churchmen, to give the Liturgy with the Bible."

I am unwilling to disturb Dr. M. in the enjoyment of any discovery; but, if there be truth in what I have advanced, that Churchmen are not likely to diminish either their means, or their inclination, for

the distribution of the Liturgy, by acceding to the Bible Society, I have been able to furnish that gentleman with a sufficient reason for ~~the~~<sup>his</sup> oversight.

But the fact is, that the Inquirer has only imagined a danger which in reality never has existed, and I trust never will exist.\*

Further, we have reason to complain that our conduct is misrepresented in the Inquiry, when we are accused of withholding the Liturgy on account of our belonging to the Society instituted for the distribution of the Bible alone.—In the concerns of common life, such a mode of reasoning would not be tolerated for a moment. Suppose, for instance, I subscribe to a Society which distributes *medicine only* to the sick poor—no one surely would infer from this, that I withhold from them *food and clothing*, or any other comfort that might be considered important to their cure.

But having thus very briefly considered the arguments of the Inquiry upon the general question, it remains for me to add a few observations upon the *remedies* which have been proposed.

According to what has been stated, the only rational ground of fear for Churchmen, is, that the principle of the Society should be one day aban-

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\* The Spanish Fleet they did not see,  
Because—'twas not in sight!

*Sheridan's Critic.*

done, or, at least, that *other* objects should be associated with it, less favourable to the Establishment. Dr. Marsh, if I mistake not, in his Address to the Senate, entertained an apprehension of this kind; but in his subsequent Inquiry, he seems to have abandoned his suspicion, as if upon a maturer view of the subject. The most obvious provision against this evil, is the remedy suggested by Mr. Vansittart, “that Churchmen of rank, of talents, and of influence, should join the Bible Society, and thereby effectually prevent the preponderance of the Dissenting interest, from which, alone, such evils can reasonably be apprehended. In objecting to this remedy, Dr. Marsh boldly asserts, that if all the Bishops, and all the Clergy of England and Wales, should become Members of the Bible Society, so long as it should remain a Society for distributing the Bible alone, the evil consequences would only be increased. Now it is worth while to compare this assertion with the circumstances upon which it must be grounded; to examine, in point of fact, what those consequences would be, which Dr. M. has thus denominated *evil*. And I hope to be excused for entering, with some minuteness of detail into this inquiry, because it will not only enable us to estimate more correctly the justice of this assertion, but it will also furnish us with a criterion for ascertaining precisely, the nature of that evil, so frequently predicted to the establishment.

By so powerful an addition to its funds, the Society would be enabled to make a proportional increase of the distribution of the Bible, both abroad and at home. With respect to the effects produced in *foreign* countries by this increased activity, there can be no question between us, Dr. Marsh having already honoured that branch of the Society's operations with his unqualified approval.

Let us then examine who are to be the objects of the additional distribution *at home*. They are, 1st. Dissenters—2. Churchmen *with* Liturgies—3. Churchmen *without* Liturgies. I have arranged them in this order for the sake of perspicuity in the argument. The Dissenters, to give every advantage to Dr. Marsh, we will suppose to remain Dissenters still; although it be not unreasonable to imagine, that a more accurate knowledge of the Bible might do away those misrepresentations or misconceptions which separate Christian brethren from each other, and, thereby, produce some advantage to the Church. The second class, viz. Churchmen *with* Liturgies, would of course derive benefit only, from the acquisition of the Bible; having already in their possession what Dr. M. prefers terming its proper *Companion*: nor must I forget to mention here, what has been already proved, that the number of these persons would be exceedingly increased by the indirect assistance of the Society itself.

Hitherto then, we have found nothing but Good ; pure, unmixed, practical Good.

There remains now only the third class, viz. Churchmen *without* Liturgies, upon whose heads the bitter cup of these evil consequences must be poured. But let us go a step further, and we shall be able to withdraw a part even of *this class* from the effects of the impending evil.

The Clergy of the Establishment being thus generally contributors to the Society, would naturally become the principal channels for the distribution of the Bible to the poor; and surely no one can imagine that, under these circumstances, they would be totally regardless of the conduct and opinions of their flocks. When they give the Bible in such numerous channels, is there not a chance of *more advice* accompanying it? Of these poor people, being induced to attend their Church more frequently, of their being oftener put in the way of hearing the doctrines of the sacred volume incorporated in the prayers and praises of the Liturgy, and expounded in the sermons which succeed it? Surely some of them must become better Churchmen from this accession of Churchmen to the Society, and from the Consequent Preponderance in favour of the Church.

We have still a remnant left—a few unhappy men, over-looked, perhaps, by the Pastors of the Church, or regardless of their advice.—And now let us enquire how the evil, thus reduced into so small a compass, is likely to operate to the injury of the Church. These men will either be obliged to form their own Creed, or they will fall into the hands of illiterate preachers, who visit every village, and by them will be seduced from the Church—But observe this well, they were liable to the seduction of the same preachers *before*, and *yet* they remained Churchmen. Whence comes it then that they are more accessible *now*, to the doctrines of the Conventicle, than they were before? The answer is plain, if we believe the Inquirer, they have the Bible.

But to be serious; we have seen, I trust, that it is impossible that any bad consequences can arise from this cause. There is, therefore, no other hypothesis left, but that of the existence of a minute portion of evil amidst a profusion of acknowledged good: and, in order to make out even *this* case for the Inquirer, with any degree of satisfaction, it is necessary that we should come to one or both of these two conclusions:—First, that the poor man's creed, drawn from the Bible, by the aid of unassisted reason, is worse in the eye of the Church, than total ignorance; secondly, that the Bible alone, has a tendency to make Dissenters. But I am unwilling to press these conclusions upon Dr. Marsh, because I trust

that he would abjure them as strongly as I do myself.

I really would not be thought tedious upon this point, but an argument has just occurred to me on the other side ; and, as truth is my only object, I will state it to you candidly and fairly, determined as I am, to find the bottom of this question, if I can.

It is possible for a Churchman, with the very highest respect for the Liturgy, to believe, that the Bible alone, may, in some cases, have indirectly, a tendency to make men Dissenters; and in this way; a man cannot well read the Bible attentively, without having his conscience awakened, and his fears alarmed, by the awful considerations suggested in it. Now, this being precisely the state of mind best calculated for the reception of religious tenets, he will naturally be ready to form his creed upon the model of the first Teacher who will take the trouble to instruct him: and as the sectaries, particularly the Methodists, are more active than the regular Clergy, the chance may be, that he will fall into their hands. There appears at first sight something in this argument, but it will not be found much: if the Clergy of the Establishment would increase their vigilance, as they are always upon the spot, this alone, would be a sufficient answer.

But the worst of the argument is, that it goes *too far* ; it strikes at the root of *every religious excitement whatever* upon the minds of the ignorant and poor, and would sweep away the Liturgy, as well as the Bible ; for both are calculated to awaken and to cherish the feelings of Religion.

An illiterate man cannot be expected to calculate the mischief of schism, still less can he comprehend those nice shades of difference in speculative doctrines, which separate the Churchmen from some of the Dissenters ; and, if he should become entangled in their toils, it is not, certainly, the Liturgy that can extricate him. He goes to the Tabernacle, not because he thinks the tenets of the Methodists more agreeable to the Bible than those of the Church (for he is often as ignorant of the one, as he is of the other,) but because they are fulminated by the Preacher with more confidence, in a louder voice, and for the most part, in language better suited to the tone of his understanding.

It requires, therefore, more sagacity than I possess, to prove, either from my own arguments, or those of Dr. M.'s Inquiry, that the Bible *alone* has a tendency to make men Dissenters. But suppose for a moment, that a few individuals should thus become Methodists ; is this evil to be put in competition with the *Good* done by the Bible Society,

by the accession of many rational converts whom we may fairly expect to obtain, by the universal circulation of the Scriptures? Can Methodism be considered in any point of view, as worse than total blindness and wickedness? A great authority, Dr. Paley, has pronounced that the faith of Methodists, when sincere, is a SAVING though MISTAKEN faith: and I am not afraid to confess my agreement with him, in both parts of this opinion.

Upon the whole, my firm conviction is, that by the union of Churchmen with the Bible Society, the probability is, that the Church will gain in respect to Proselytes; and that those members of it, who receive the Bible, will have a chance of becoming better Churchmen and better Christians, than they were before. By this conviction my own conduct will be regulated, until I hear better reasons for altering it, than have yet been given. I entertain the profoundest reverence for the Liturgy; I believe that the doctrines contained in it, are truly deduced from the Bible; and that those of the Dissenters, so far as they differ from us, are not so. I shall therefore continue to distribute the Liturgy with the Bible, as far as I am able: but if Bibles should be given to my parishioners, where I cannot add *the companion*, it will not excite in me a moment of alarm.

I am not bound to take much notice of the

*remedies* proposed by Dr. Marsh, because I give no credit to the existence of the *dangers*, which they are intended to prevent;—but I shall say a few words on each of them.

The first is, that those Churchmen who are Members of the Bible Society, should immediately transfer their subscriptions to the Society for Promoting Christian Knowledge.

Not to dwell upon the fearful dilemma suggested by Mr. Vansittart, (from which Dr. M. can be scarcely said to have escaped,) I shall beg leave to ask him a question in his own words. “What is the use of arguing upon an expectation, which can never be realised?”

Every one must allow, that many good, many wise, many noble and distinguished persons, have already honoured the Society with their patronage and support.\* Can Dr. Marsh therefore imagine, that such a host of men, mutually supporting each other, and acting, for the most part, after mature reflection, will be persuaded by his arguments, to withdraw in a body from the Society; and that, too, at a moment when its labours have been crowned with such astonishing success, as to induce Dr. M. himself, in no very charitable spirit, to compare it with that

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\* There are forty-eight Bishops in England and Ireland; and, of this number, *twenty* belong to the British and Foreign Bible Society.

of Peter\* the Hermit? The *remedy* is offered too late, and is impracticable.

The Society has, indeed, rapidly arrived at an unexampled height of prosperity and splendor. Even at its outset, it surpassed the limits of this kingdom; and it is difficult to conjecture, to what remote regions its influence will not extend, and what mighty purposes it will not, one day, fulfil. After making every allowance, even for exaggeration, its effects have been prodigious, and its funds are still keeping pace with them. We may, indeed, share in its triumphs, but we cannot prevent them. Under these circumstances, is it not too much to expect, that Dr. Marsh himself, (pressed, as I foresee he will be, by arguments more powerful and more strongly urged than mine, and impelled at last, by his own conviction,) may be induced, at no distant period, to take that retrograde step which he has so strongly recommended to others, and become a Member of the Bible Society? How gladly should we receive him! How truly should we rejoice to find that he has the magnanimity to acknowledge and renounce his error!

+ For my own part, if I shall have the good fortune in this letter, to remove a single prejudice, or even to excite a fair attention to a subject, which I do, from my soul, think, has been hardly dealt by,

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\* See Inquiry, p. 52.

my purpose will be completely answered, and the little trouble which I have taken, most amply rewarded. †

We now come to the second *remedy* mentioned by Dr. Marsh. He proposes that we should “change our Constitution by becoming only a Society for sending Bibles *abroad*, and leaving it to other Societies to circulate them, *at home* ;” that we should thus divest ourselves of a principle, selected with so much felicity, and acted upon with so much success; that we should draw from our veins that life-blood, which has supported, strengthened, and invigorated the Society for so many years, and infuse into them a potion of his own preparing, a philtre from his own caldron.

Stringite, ait, Gladios, veteremque haurite cruorem,  
Ut repleam vacuas juvenili sanguine venas.

I need scarcely say, that our *Constitution* would sink under the experiment. In few words, it would be more easy to dissolve the Society altogether, than to change its constitution.

So Before I quit this subject, I cannot forbear adverting in terms of sorrow, to the *ridicule* attempted to be thrown upon the proceedings of the Society, by the introduction into the argument, of *Enthusiasts* and *Madmen* : more particularly, as it seems to violate

that first of Christian virtues, universal *charity*, not only the base of our Society, but the ground, the spirit, and the ornament, of Christianity itself.

✓ Dr. M.'s remarks upon this topic, are, unquestionably, well and prudently managed; and, for the most part, so very evident, that, in technical language, they may be called *truisms*. It is of their *tendency* I complain: they are neither applicable to the occasion, nor to the characters of those to whom they are addressed; and, with submission, I conceive, not well suited to the person from whom they proceed.

✓ We are not *now* to be taught, that the great virtue of universal charity should be disciplined and regulated by reason: that it should not be exercised at the expence of those dearer charities of life, which lie within a narrower sphere: all this we know, and, by this test, we are willing to be tried. But we protest against our conduct and opinions being determined by the sentiments of a few ill-judging and indiscreet enthusiasts, and against the invidiousness of such comparisons being instituted between us.

✓ Let Dr. M. examine our reports; let him enquire particularly into the lives of those distinguished persons, who are at the head of our Society: he will find, that for the most part, they are men of sedate minds, and of sober habits; men, who in the high discharge of

their respective patriotic duties, are as remarkable for their activity and vigilance, as, in their more domestic circles, for the unwearied exercise of every Christian virtue. Surely there can be no possible points of resemblance, between the calm exertions of *such* men, in the cause of Christianity, and the ravings of Anacharsis Cloots, or of that other nameless madman\* cited in the Inquiry.

And here it may not be foreign to our purpose, to consider, somewhat more nearly, *that orator of the human race*, as described by Dr. M. I have heard that he was a madman in opinion, and a scoundrel in practice—let us see what the Doctor in his Inquiry, says of him—“ He used to assert, that a true philosopher should divest himself of the prejudices contracted by the accidents of birth and education; that he should love all countries, alike—and be ready therefore to sacrifice his own (*what?*) to the good of mankind.” The conclusion is equivocally expressed;—but if it mean that any man should be ready to sacrifice his own (*country*) for the good of mankind,—it is certainly the inference of a madman—and for this reason, amongst others, that the effects produced upon human happiness, by such mighty events as the destruction of kingdoms, are almost too extensive for human speculation, and never can be made the ground of moral conduct, by rational men. But as for

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See Inquiry, p. 64.

the sentiments, I will not pretend to determine, whether they be consistent with true philosophy, but I suspect strongly, that when examined, they will be found to approach much more nearly to genuine Christianity. It was a task worthy of the Professor's wisdom to point out to us, upon this occasion, those narrow limits which sometimes separate the confines of virtue and vice—to teach us, that with our bounded views, and still more bounded faculties, it could seldom be our fate, even to share in diffusing a general blessing, without risking the loss of a greater good—that the more remote the scene of our endeavours, the more uncertain would be their effects—that by a careful discharge of those minor duties which lie close around us, where every step is safe, we should most effectually contribute to the general Good. Something of this kind, he might have told us. We should have considered how far his observations were applicable to the Bible Society, and, whatever might have been our determination, the principle of universal charity would still have been safe. But what is the consequence of the mode of reasoning adopted by Dr. M.? By connecting an exalted sentiment with an absurd and wicked inference, and putting them both into the mouth of a madman, he has so jumbled and confounded them together, that it will be difficult afterwards, for common minds, to reverence the sentiment in whatever company it may be found—though sanctioned by the most ra-

tional churchmen, and made the foundation of the most noble practice, it may still be associated with ridicule, and sometimes with disgust.

But, since Dr. M. has thought it necessary to introduce the opinions of this self-constituted orator of the human race, for our warning and instruction, I shall take the liberty to suggest, for his consideration, I dare not say, improvement, the sentiments of a distinguished Christian—a man, of whom it has been recorded by a living prelate, that he united the finest understanding to the best heart.

“ A Christian is of no country ; he is a citizen  
 “ of the world, and his neighbours and countrymen  
 “ are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance ;  
 “ Christianity commands us to love all mankind ;  
 “ Patriotism to oppress all other countries, to advance  
 “ the imaginary prosperity of our own : Christianity  
 “ enjoins us to imitate the universal benevolence of  
 “ our Creator, who pours forth his blessings on  
 “ every nation upon earth ; Patriotism, to copy the  
 “ mean partiality of an English parish officer, who  
 “ thinks injustice and cruelty meritorious, whenever  
 “ they promote the interests of his own inconsiderable village.—This has ever been a favourite virtue with mankind, because it conceals self-interest  
 “ under the mask of public spirit, not only from  
 “ others, but even from themselves ; and gives a li-

“ cence to inflict wrongs and injuries, not only with  
 “ impunity, but with applause ; but it is so diamet-  
 “ rically opposite to the great characteristic of this  
 “ institution, that it never could have been admitted  
 “ into the list of Christian virtues.” See Soame  
 Jenyns’s *View of the Internal Evidence of the Chris-  
 tian Religion*, page 39, vol. 4, of his works.

Let Dr. Marsh compare his remarks in his *Inquiry*, respecting these virtues, with the substance of this striking passage. His well known ingenuity will, I doubt not, be able to reconcile them to each other, though it be difficult, upon the face of them, to conceive that they mean the same thing—but while employed in the prosecution of this research, let him not forget, that the nearer he approaches to a resemblance with the Christian, the closer he will come in contact with the sentiments of the Philanthropist, which he has held up to ridicule and contempt.

How dangerous a weapon is Ridicule !—since, even in the hands of so skilful a combatant as the Professor, it is thus found to wound our best friends, as well as our greatest enemies.

I shall now take notice of another species of Ridicule, employed against us, by Dr. Marsh, less offensive, indeed, but much more personal.—It is contained in the few last lines of his *Inquiry*, and couched in language, apparently so very serious and

imposing, that I was compelled to read it several times, before I came to understand its true meaning and intention.—In this passage he prophesies, that notwithstanding all that has been advanced by him, we shall, some of us, still adhere to the Bible Society : and, for this reason, truly, that our minds will be closed against his arguments, by the consideration of certain *advantages* likely to be derived from it.

At first, I was mortified at this insinuation, thinking it to be in earnest : but, when I reflected how absurd it was to suppose, that the Margaret Professor intended gravely to inform us, that the Bible Society would supply our *temporal* wants, and also to taunt us, with gaudy visions of popularity and election interest ; I soon perceived that it must have been intended as a joke ; a sort of epigrammatic sting ; a cruel and needless mockery indeed, but better still than a serious charge of so grave a nature. Wants we may have, but it is certain the Society cannot supply them ; and as to our hopes of *advantage* from it, they are limited to THE POOR MAN'S BLESSING.

I am, my dear Sir,

faithfully your's,

WILLIAM OTTER.

*Chetwynd Rectory,*  
6 Feb. 1812.

MODSON, PRINTER, CAMBRIDGE.

*M. Rogers.*

A  
HISTORY  
OF THE  
TRANSLATIONS

WHICH HAVE BEEN MADE OF THE  
SCRIPTURES,  
FROM THE EARLIEST TO THE PRESENT AGE,  
THROUGHOUT  
EUROPE, ASIA, AFRICA, AND AMERICA.  
COMPOSED CHIEFLY WITH THE VIEW OF ASCERTAINING  
IN HOW MANY NEW LANGUAGES

**The British and Foreign Bible Society**  
HAS BEEN THE MEANS OF PREACHING THE GOSPEL.  
NOW PUBLISHED AS AN APPENDIX TO A LATE PAMPHLET,  
ENTITLED,  
AN INQUIRY INTO THE CONSEQUENCES OF  
NEGLECTING TO GIVE THE  
PRAYER BOOK WITH THE BIBLE.

—❖—  
BY HERBERT MARSH, D.D. F.R.S.

MARGARET PROFESSOR OF DIVINITY IN CAMBRIDGE.

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1812.



## PREFACE.

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IN my former pamphlet on the Bible Society, which relates entirely to its *home* department, I promised, in a future publication, to give some account of its operations in *foreign* countries. But as the promised publication has not followed so soon as was expected, it is proper that I should assign the cause of the delay.

My original design was to have divided the Inquiry itself into two parts, the one relating to the Society's operations at home, the other to its operations abroad. In the progress of the Inquiry relative to the home department, the danger of neglecting to give the Prayer-book with the Bible became more apparent at every step which was taken; and this danger was greatly augmented by the notion then propagated, even by Churchmen and Clergymen, that the spirit of true Protestantism required the distribution of the Bible alone. Because the Bible only is the *religion* of the Protestant, it was inferred, that the Bible only should be *distributed* by the Protestant. And so far was this notion carried only four months ago, that merely because I had contended that Churchmen should distribute *both* Bible and Prayer-Book, I

was publicly accused in my own University of entertaining principles which savoured of Popery. Thus the omission of the Prayer-Book was publicly *defended*, and its joint distribution with the Bible *condemned*. These facts are on record; they are recorded in the speeches and writings which the authors themselves have industriously circulated in every part of the kingdom. It was therefore high time, if the Church was worth preserving, to repel the erroneous notion in respect to the distribution of the Bible alone; it was high time to explain to the friends of the Establishment the consequences of neglecting to give also the Prayer-Book; and I have every reason to believe, that my endeavours to repel that erroneous notion, and to bring the Prayer-Book into more general notice, will, notwithstanding the personal abuse to which I have been exposed, produce effects most beneficial to the Church.

The Inquiry, therefore, which was instituted in the former pamphlet, being professedly confined to that single subject, it became unnecessary for my immediate purpose to enter at all into the foreign department. But having previously intimated my *intention* to do so, I determined that the pamphlet should be followed by a short Appendix, containing the information, which then appeared to be sufficient for the purpose. But, as very frequently happens in literary researches, the materials, as I went along, accumulated in such a degree, that the publication, which was designed only as an Appendix, has become a considerable and important work of

itself\*. To form a due estimate of what the Bible Society has performed in respect to *the translation of the Scriptures*, it is necessary, that we should know, what translations have been made, either before this Society existed, or independently of the Society's assistance. And it is the more necessary, that this estimate should be correct, because the immensity of the benefits, supposed to be conferred on *foreign* nations, is that which chiefly induces men to overlook or disregard the dangers *at home*†.

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\* I have given it therefore a title, which expresses its contents, though I have likewise used the word *Appendix* on the title-page, because I referred to it under this name in the former pamphlet.

† Mr. Vansittart, in his Answer to my Address to the Senate, after observing, that the Bible Society has “done more for the “diffusion of Christianity, than has been effected in the same “space of time in any age since the Apostolic,” illustrates this assertion by adding, that the Society “has in seven years been “the means of preaching the Gospel in fifty-four languages.” Now, as the persons who *translate* the Scriptures into any language, may with more propriety be considered as *the means* of preaching the Gospel in that language, than they who only reprint an existing translation; and as the printing of new editions, however numerous, can hardly be considered as exceeding every thing done since the apostolic age, Mr. Vansittart's expression, though certainly *capable* of two meanings, will be naturally understood, as signifying that the Society had *translated* the Scriptures into so many languages. And that it was so understood, I am well assured from various observations which were made on it, though Mr. V. has lately declared, that such was *not* his meaning. But there are other writers on this subject, who speak of *translations* in literal terms. For instance, Mr. Clarkson, in his Letter printed in the Ipswich Journal for

As it is unnecessary for our present purpose to attempt a *critical* examination of the several translations which have been made of the Scriptures, the account, which it is proposed to give of them, will

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November 23, 1811, said, that the Society had "*translated* the Scriptures into no less than *forty-three* different languages or "dialects." Mr. Hardy, in his Speech at Leeds, (printed in the Cambridge Chronicle, Nov. 29, 1811) speaking of the exertions of the Bible Society, said, the Scriptures "have been already *translated into more than thirty languages*; and, by the "blessing of Providence on the labours of those employed, "Parthians, and Medes, and Elamites, and the dwellers in "Mesopotamia, Cappadocia, Pontus, and Asia, strangers of "Rome, Jews and Proselytes, Cretes and Arabians, may hear "in their own tongue the wonderful works of God." At the meeting at Bristol, Feb. 12, 1812, one of the speakers said, "the Scriptures were translated or translating into *twenty-five* "languages, in which they had not before appeared;" and another represented the Scriptures as translated, through the exertions of the Society, into *twenty-one* languages (European and Asiatic), and that translations into *twenty-five* foreign languages were going forward. See the Proceedings, p. 7. 21. Now the diversity, observable in these several statements, is not favourable to the opinion, that any of them are very accurate. Yet in one point they all agree, namely, in shewing what importance is attached to the supposed extensiveness of the *translations* made by the Bible Society. These very numerous translations, thus ascribed to the Bible Society, constitute its chief attraction; another miraculous Pentecost is supposed to have arrived; and the imagination is hurried away by the splendid thought, that this Society is the means of preaching the Gospel to all nations, and in all languages. So much the more important is it to examine what translations of the Scriptures have been made independently of this Society, and how many have really been added to the former stock, by the *sole exertions* of this Society.

be rendered most perspicuous by a geographical arrangement. And to the several heads of this arrangement may be referred also what has been done in this respect by the British and Foreign Bible Society.

The labour, which is requisite for a work, containing notices, however short, of all the translations, which have been made of the Scriptures, from the earliest to the latest age, might sufficiently account, had no other cause intervened, for an interval of twelve weeks between the former and the present publication. I can assure my impatient adversaries, who have begun to suspect, that the *threatened Appendix* would never appear, that it comes before the public, as soon as it was *possible* to bring it.

Cambridge, 20th April, 1812.

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#### ERRATA.

- P. 19, note <sup>29</sup>, *for* 174 *read* 175  
32, line 2, — 1688 — 1668  
35, — 3, note <sup>10</sup>, *for* was *read* were

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## SECTION I.

### *Translations of the Scriptures into the Languages and Dialects of Europe.*

OF the languages, which were formerly spoken in Europe, and are now become dead languages, there are only *five*, in which we have translations of the Scriptures; namely, the Greek, the Latin, the Mæso-Gothic, the Anglo-Saxon, and the old Sclavonian. The Greek version might also be referred either to the Asiatic or African versions; and indeed the country, in which it was made, was Egypt. But as the European Greeks have used it from the earliest ages of Christianity, it may be placed in the present section. It was first printed in the Complutensian Polyglot, in 1515; but the very first edition of the Bible in *any* language was that of the Latin Vulgate, which was printed at Mayntz, in 1462. Of the Mæso-Gothic, if we except a few fragments of the epistle to the Romans, we have only the four Gospels extant, which were first printed at Dordrecht, in 1665. We have more remains of the Anglo Saxon version: for beside the four Gospels, which were first printed in 1571, and the Psalms printed in 1640, the Pentateuch, with the books of Joshua, Judges, and Job, were printed in 1699. The whole Bible in the old Sclavonian language, was first printed in 1581, though the

Pentateuch had been published at Prague so early as 1519<sup>1</sup>. This version, though still used in the Russian Church, (in the same manner as the Septuagint and the Vulgate are used by the Greek and Roman Churches) is different from the *modern* Russian translation, of which mention will be made hereafter.

The translations however, with which we are particularly concerned at present, are those in the languages which are *now* spoken<sup>2</sup>. And of the European languages which are *now* spoken, there is *hardly one*, into which the Scriptures had not been translated before the existence of the British and Foreign Bible Society. The first printed edition of the Bible in any *modern* language was in the *German*, there being a copy preserved in the public library of the city of Leipsic, which was printed in 1467. An *Italian* Bible was published at Venice, in 1471. The next in order was a *Dutch* Bible, first printed at Cologne in 1475, and reprinted at Delft in 1477. In 1487 was printed at Paris a *French* translation of the Bible. The *Bohemian* translation of the Bible was first printed at Prague in 1488, where it was several times reprinted<sup>3</sup>. At

<sup>1</sup> See Michaelis's Introduction, vol. ii. p. 154.

<sup>2</sup> A detailed account of these translations, as far as the year 1720, may be seen in the folio edition of Le Long's *Bibliotheca sacra*; to which the reader may refer, when no other authority is quoted. The table of contents, at the beginning of the first volume, will immediately shew in which page the account of each version may be found.

<sup>3</sup> This first edition of the Bohemian version was unknown to Le Long, who mentions the Venice edition of 1506, as the first edition of the Bohemian Bible. But a copy of the Prague edi-

the beginning of the sixteenth century (for the precise date is not known) a *Spanish* translation of the Bible, in the dialect of Valencia, was printed at Amsterdam.

The preceding translations were made from the Latin Vulgate ; but in 1522 Luther published his translation of the New Testament from the Greek, which was followed by his translation of the Old Testament from the Hebrew, published in separate portions, and at different times, from 1523 to 1532. The whole was printed at Wittenberg in 1534. Of this translation, says Walch<sup>4</sup>, *Lutheri interpretatio ipsa codicis sacri Germanica non solum tam frequenter typis exscripta est, ut editiones ejus fere innumerabiles sint, sed etiam in alias conversa linguas vernaculas.* He then describes the translations, which have been made from Luther's; namely, in the dialect of Lower Saxony, first printed at Lubeck in 1533; in the dialect of Pomerania, first printed at Barth in 1588; in the Swedish language, first printed at Upsal in 1541; in the Danish, first printed at Copenhagen in 1550<sup>5</sup>; in the Dutch, in which the first edition of *this* translation appeared in 1560; in the Icelandic, first printed at Holum, in Iceland, in 1584; in the Finnish lan-

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tion of 1488, is preserved in the public library at Dresden. Walchii Bibliotheca Theologica, tom. IV. p. 130.

<sup>4</sup> Ib. p. 95.

<sup>5</sup> Of the later Danish editions Walch says, "*non omnes conformatae sunt ad solam Lutheri interpretationem.*" The *Swedish* version, at present used, is likewise different from that which was first printed.

guage, first printed at Stockholm in 1642<sup>6</sup>; in the Lettish or Livonian, first printed at Riga in 1689<sup>7</sup>; in the dialect of Upper Lusatia, first printed at Bautzen, in 1728; and in the Lithuanian language, in which the first edition of *this* translation was printed at Koenigsberg, in 1735<sup>8</sup>. To these may be added the translation of the Bible in the Helvetic, or German-Swiss dialect, first printed at Zürich in 1525-1529; for it was taken at least partly from Luther's translation<sup>9</sup>. In making the first printed *English* translation, that of Luther was likewise used<sup>10</sup>.

In 1543 a Spanish translation (in the Castile dialect) of the Greek Testament, was printed at Antwerp; and in 1553, of the Hebrew Bible. In 1561 was published at Cracow, a Polish translation of

<sup>6</sup> Another translation of the Bible in the Finnish language was printed at Abo, in Finland, in 1685. The New Testament, with the Psalter, in the Finnish language, had been already printed at Stockholm in 1548.

<sup>7</sup> This edition **was** accompanied with a translation in the *Esthonian* language. Le Long, vol. i. p. 447. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. It was reprinted at Koenigsberg, in 1701. *Ib.* The Lettish, or Livonian, is a Slavonian dialect. The Esthnish, or Esthonian, though spoken in the adjacent province of Esthland, or Esthonia, is a totally distinct language, being closely allied to the Finnish.

<sup>8</sup> A Lithuanian translation of the Bible, made by Chylinsky, had been already printed in London in 1660. Le Long, vol. i. p. 447.

<sup>9</sup> *Ib.* p. 399.

<sup>10</sup> See Michaelis's Introduction, vol. ii. p. 108, with the translator's note at p. 618.

the Bible, made by the Catholics<sup>11</sup>. In 1563 was published at Brescz, in Lithuania, a Polish translation of the Bible made by the Socinians, under the patronage, and at the expence of Nicolas Radziwil, and reprinted in 1572. A third Polish translation of the Bible was made by the Calvinists, whose first edition was printed in 1596<sup>12</sup>. In 1584 was printed at Wittenberg, a translation of the Bible into another branch of the Sclavonian, that which is spoken by the Wenden, or Venedi. In 1588 was published the first edition of the Welsh Bible. In 1589 was printed the first edition of the Hungarian Bible<sup>13</sup>, reprinted at Hanau, in 1608, and again at Oppenheim in 1612. In 1636 was printed at Leyden, the first edition of the version, which became the *authorised* Dutch version. In the Romanese language, as spoken in the Engadine, a translation of the Bible was printed at Schuol, a town of the lower Engadine, in 1657. Another dialect of this language is that spoken by the Grisons, in which the Bible was printed at Coire in 1719. An Irish translation of the Bible, made by King, and revised by Bishop Bedell, was printed in London in 1685. The first edition of the old Sclavonian, or old Rus-

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<sup>11</sup> Walchii Bibl. theol. tom. iv. p. 131. This edition was unknown to Le Long, who represents that of 1599 as the first published by the Catholics.

<sup>12</sup> The New Testament had been already printed in 1585; and it has been frequently reprinted at Thorn, Dantzic, Dresden, and other places.

<sup>13</sup> The Hungarian New Testament had been previously printed at Vienna, in 1574. The edition of the whole Bible in 1589 is noted by Walch (tom. iv. p. 130) but not by Le Long.

sian, has been already noticed; but as this version, though the established version of the Russian Church, is no longer intelligible to the common people, a translation of the Bible into the modern Russian was made by Glück, a Livonian clergyman, and printed at Amsterdam in 1698. In 1763 the Society for promoting Christian Knowledge published the Bible in the Manx language. In 1767 the New Testament was published in Gaelic, and in 1802 the Old Testament<sup>14</sup>. In the same

<sup>14</sup> As a writer in the British Review, (No. v. p. 139) with the usual propensity of the advocates for the British and Foreign Bible Society, speaks of the great want of the Gaelic Bible, "till the Society *translated* and dispersed it in that language," I will appeal to the records of his own Society to prove, that the Bible was not only *translated* into Gaelic, but printed and circulated in that language before the *existence* of the British and Foreign Bible Society. In the Appendix to the second Report, No. XXIII. is printed a Letter, dated Edinburgh, 12th of April, 1806, from the Secretary to the Society for propagating Christian Knowledge, which, like the English Society for promoting Christian Knowledge, not only existed, but contributed to the circulation of the Scriptures long before the formation of the modern Bible Society, in the praises of which the merits of all other Societies are now to be forgotten. In this letter from the Society in Scotland it is stated, that a translation of the New Testament into the Gaelic language, made by the Rev. James Stewart, Minister of Killin, "was printed at the *expence of the Society*, in 1767." It is added that, "a *new* edition, consisting of *twenty thousand* copies, was "afterwards printed, and has been in circulation for *several years*." The Highlanders therefore had not been left *destitute* of the Scriptures, before the formation of the Bible Society. Nor was the translation confined to the New Testament. For a translation of the Old Testament (as appears from the

year was published at Lisbon the Bible in the Portuguese language <sup>15</sup>. Lastly, before the year 1804, the Bible in the language of Lapland (in which certain portions of it had been already printed in 1648) was published at Stockholm, though I know not the year of the first edition <sup>16</sup>.

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same letter) was printed in 1802, to the amount of *five thousand* copies, and likewise at the expence of the Society in Scotland. Nor did this Society rest here. For “soon after the publication of this work (as is added in the same letter) the Directors, anxious to promote the circulation of the Gaelic Scriptures—resolved to print an impression of *twenty thousand* copies. From many generous individuals and societies, contributions were received, which, though not adequate to the expence incurred, encouraged them to proceed with the work.” It appears from the same letter, that they *did* proceed with the work, and when this letter was written, the Secretary says, “The Directors indulge the hope, that the whole will be completed *in the course of the ensuing summer.*” Thus matters stood on the 12th of April, 1806, when the British and Foreign Bible Society had contributed *nothing* to the Gaelic Bible; for the very first entry which I find under this head, is among the disbursements for the year, ending 31st of March, 1807, where 771*l.* is entered on account of the Gaelic Bible. But they seem to have had a *quid pro quo*. For the Secretary to the Society in Scotland concludes with the following proposal: “I am further charged to offer to the Directors of the Bible Society, ten thousand copies of the Gaelic Bible, being *one half of the impression*, on condition that they pay *half of the expence* thereby incurred.”

<sup>15</sup> The New Testament had been already printed in 1681, at Amsterdam; and the Pentateuch, with some other portions of the Old Testament, had been printed at Tranquebar.

<sup>16</sup> This will presently appear from a letter written by the Stockholm Society, *Pro fide et Christianismo*.

The modern translations hitherto mentioned are all translations of the WHOLE Bible; but there are others, in which we have only the New Testament entire. In 1553 a Croatian New Testament was printed at Tübingen; and in 1571 was printed at Rochelle, a New Testament, in the Basque dialect. In 1638 the New Testament was printed at Geneva in modern Greek<sup>17</sup>. Another edition was printed in London in 1703, which was reprinted at Halle in 1710, with the ancient Greek in a parallel column. In 1648 was printed at Belgrade, a translation of the New Testament in the Wallachian language. Le Long, who has noticed it, (tom. i. p. 373) refers to No. 5225 of the Bodleian *manuscripts*, whence a doubt might arise whether this copy of the Wallachian New Testament was not *written* at Belgrade, in 1648. But in the catalogue of the Bodleian manuscripts, the number 5225 is, “*Novum Testamentum Valachium impressum.*” It is therefore a *printed* edition, though of all editions probably the most scarce. In 1666 was printed at Oxford, the New Testament, in Turkish, by Lazarus Seaman<sup>18</sup>; and in 1686 was

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<sup>17</sup> The Jews at Constantinople had already translated the Hebrew Pentateuch into modern Greek, and printed it in 1547; and still earlier, namely, in 1543, the Psalter had been printed in modern Greek at Venice. See Le Long, *Bibl. sacra*, ed. Masch. P. II. vol. ii. sect. 2.

<sup>18</sup> Whether the Turkish New Testament, which the Edinburgh Missionary Society is printing at Karass, on the borders of the Caspian sea, and for which the British and Foreign Bible Society has furnished types and paper, is Seaman's translation,

printed a New Testament in a particular *dialect* of the Esthonian language<sup>19</sup>. To these *printed* translations may be added a translation of the whole Bible into the Catalonian dialect; and translations of the New Testament into the dialects of Piedmont and Provence. The places, where manuscripts of these three translations are preserved, may be seen on consulting the *Bibliotheca Sacra*.

The preceding statement shews what pains had been taken in every part of Europe with translations of the Scriptures, long before the existence of the Bible Society; it shews, that little or nothing was left to this Society, in respect to the European languages and dialects, but to *re-print existing trans-*

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or quite a new translation, I do not know. Seaman's translation, according to Helladius, (*De statu Ecclesiæ Græcæ*, p. 137, 289) has been much esteemed; and Dr. Callenberg, who presided over the Oriental, or Jewish and Mahomedan Institution, at Halle, reprinted there, for the purpose of sending them into Turkey, the Gospel of St. Luke, the Acts of the Apostles, the Epistles of St. Paul to the Romans and to the Hebrews, and the first Epistle of St. John, with the beginning of his Gospel. See Le Long. *Bibl. sacra*. ed. Masch. P. II. vol. i. p. 168.

<sup>19</sup> See a Letter, written by a respectable Lutheran Minister, in the island of Nucko, in Esthonia, printed in the Society's second Report, Appendix, No. XIV. He observes, that "the Bible, in the Esthonian language, has been repeatedly printed at Reval:" but he is mistaken in respect to the *first* edition of it. The Esthonian Bible was *first* printed at Riga; and not in 1739, as he says, but in 1689. See the preceding note 7. Perhaps the accounts may be reconciled on the supposition, that 1739 was the year in which the Esthonian Bible was first printed *by itself*: for the Riga edition of 1689 contained also the Lettonian or Livenian Bible.

*lations.* And however beneficial it may be to reprint editions, in order to supply the place of such as are exhausted, let not those who merely reprint and distribute, claim the *whole* merit, or regard themselves as the *sole* means of preaching the Gospel in those languages, as if nothing were due to the learned and industrious *translators*, as if nothing were due to the munificence of those, under whose patronage, and at whose expence, those translations were originally printed. In fact, the first *translators* afforded the *means* of preaching the Gospel in the languages into which they translated it; whereas they, who only reprint what had been printed before, however meritorious their exertions may be, *augment* only the means which already existed <sup>20</sup>.

Nor let it be imagined, that all the European translations were become so scarce, or that the editions of them had been so few, that, without the intervention of the Bible Society, the inhabitants of those countries would have had no access to the Word of God. I have in general mentioned only the *first* edition of each translation, which presents to the reader an *historical* view of them; but most of them have been many times reprinted, and some of them so *very* frequently, that it would be difficult, if not impossible, to recount the editions. It is true, that in the *Catholic* countries of France, Italy, Spain, and Portugal, translations of the Scrip-

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<sup>20</sup> Dr. Buchanan says, "The learned man, who produces a translation of the Bible into a new language, is a greater benefactor to mankind, than the prince, who founds an empire." See his Ecclesiastical Establishment for British India, p. 70.

tures are not common. Nor will they ever become so, while the use of them is discouraged by the Catholic Clergy; for the individual examples of encouragement, which have been occasionally quoted, are certainly exceptions to the general rule, which especially applies to *Protestant* editions of the Bible <sup>21</sup>. And whenever that encouragement becomes

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<sup>21</sup> To say nothing of that decree of the Council of Trent which prohibits the indiscriminate use of the Scriptures, the Catholic Clergy, however liberally they may interpret that decree, cannot, consistently with their own religion, admit the introduction of *Protestant* Bibles, in which the *apocryphal* books of the Old Testament are separated from the *canonical*, as books, which, according to the sixth of our Articles, the Church of England does not apply "to establish any doctrine." For the Church of Rome *rejects* this distinction, and assigns the same authority to the books, which we call apocryphal, as to those which we call canonical. In the Latin Vulgate, which is the authorized version of the Church of Rome, the former are intermixed with the latter, some being placed in one part, others in other parts of the Bible; as is the case also in the manuscripts of the Greek Bible, from which the Latin version was originally taken. But when Luther translated the Hebrew Bible into German, he admitted into the *Protestant* Canon only the books, which were contained in the Hebrew Canon, and referred those books to a *separate* class, by the name of apocryphal, which were contained in the *Greek* and *Latin* Canon, but not in the *Hebrew*. This distinction has been adopted by Protestants in general: and hence the French Bibles, which have been printed in Germany, Switzerland, Holland, and England, for the use of French Protestants, are printed like our English Bibles, either *without* the Apocrypha, or with the apocryphal books placed together in a separate class. Since therefore the Church of Rome considers the books, which we call apocryphal, as being equally canonical, or as having equal authority with the other books of the Old Testament, we may be assured, that the Catholic Clergy in ge-

general, France especially will be able to supply *itself* much better than they can be supplied by *us*. Indeed the French translations of the Scriptures, which have been already made, are more numerous than those in any other language; and the account of them, with their several editions, occupies not less than twenty folio pages of the *Bibliotheca Sacra*.

If we turn to the *Protestant* part of the European Continent, we shall find, that the Scriptures in the four principal languages, German, Dutch, Danish, and Swedish, were common, and easily procured,

neral (though there is no rule without an exception) will object to the introduction of *Protestant* Bibles where a portion of Scripture, equal in *their* opinion to the rest, is either totally rejected, or separated from the other books, as of less value. On this subject the British and Foreign Bible Society had very early intimation: for in the Appendix to the first Report, No. X, is printed a Letter from a Catholic Clergyman in Suabia, who, though very liberally disposed, yet is compelled to say, “ Let  
 “ me however candidly observe, that a *Protestant* edition of the  
 “ Bible would hardly be suffered to have its free course, after  
 “ all I know of the minds of most of the Catholic people and  
 “ Clergy. It ought therefore to be either a *Catholic* edition of  
 “ the Bible, or, if a *Protestant*, it ought to have the same *ap-*  
 “ *pearance*, as if printed in a Catholic town; for instance, the  
 “ books of the Bible ought to be placed in an order *different*  
 “ from that which is generally adopted in *Protestant* Bibles.”—  
 Whether the French Bible, which the Society has stereotyped, is printed according to this advice, I do not know. I hardly suppose that it *is*; because it would be contrary to *our* religion to place the apocryphal books on a level with the canonical. On the other hand, if it is *not*, the Letter above quoted is sufficient proof, that it will “ *hardly be suffered to have its free course*” in Catholic countries.

long before the existence of the Bible Society. The truth of this assertion, in respect to the Dutch, Danish, and Swedish, (and even in respect to the Finnish and Laponese versions) is confirmed by the records of the Society itself. In the Appendix to the very first Report, No. XVII, is printed the "Extract of a Letter from a respectable Minister in Holland, dated October 26, 1804;" in which year the Society was founded, and began to make inquiries, whether there was a scarcity of Bibles on the Continent. Now this respectable Dutch Minister says in this very Letter, "With us, there is, thank God, *no scarcity of Bibles.*" And a few lines afterwards, he says, "Even the poorest person among us can *easily* procure a Bible; and our Deacons make strict enquiry of their indigent parishioners, whether they possess a Bible, and read it." In the same Appendix, at No. XVI, is printed "the extract of a Letter from the Society *Pro fide et Christianismo*, at Stockholm, addressed to the Rev. G. Brunmark, Chaplain to the Swedish Embassy at the Court of St. James's, dated Stockholm, May 31, 1804." The first paragraph of this Letter, which is signed O. Linderholm, is as follows: "In answer to your question, made in behalf of the British and Foreign Bible Society, whether the inhabitants of Sweden in general, and the Laplanders in particular, are sufficiently well provided with Bibles," we do with heartfelt satisfaction inform you, that, owing to the gracious and paternal care of the government of our country, as well as from the Gospel light and zeal which have generally spread among

“ individuals, *no want exists at present of this Holy Book*, which contains in it the fountain of all knowledge, bringing salvation, and producing good-will among men: and moreover, that *Bibles in the Finland and Lapland languages are now currently printed at this place*, and distributed either gratis or at very reduced prices, by Societies formed for that benevolent purpose<sup>22</sup>. The Danish Society for promoting the Gospel and true Christianity, addressed a Letter to the British and Foreign Bible Society, dated June 17, 1807, which is remarkable on various accounts<sup>23</sup>. It begins, “ Labouring for one and the same end with you, in dispersing books adapted to excite and

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<sup>22</sup> That no want exists of Swedish Bibles, appears further from the following remarkable fact. At the beginning of the year 1807, which was previous to any remittance of the Bible Society to Sweden, twelve hundred Swedish prisoners were brought to Leipsic, then in the possession of the French; and it was a matter of notoriety, that among these twelve hundred men, there was hardly one who had not a Swedish Bible in his knapsack. I state this on the authority of a person, who was in Leipsic at that very time.—In 1808, the Society *Pro fide et Christianismo*, addressed another Letter to the Chaplain of the Swedish Legation, in which they commend the exertions of the Bible Society: but no mention is made of any want of Bibles in Sweden. See 4th Report, Appendix, No. V. I must not however neglect to mention, that another Society was founded at Stockholm, at the end of 1808, by the name of the *Evangelical Society*: that this Society, in a Letter dated February 20, 1809, applied to the Bible Society for *pecuniary assistance* toward a new edition of the Swedish Bible; and that, in this Letter, complaint is made of a *want of Bibles* in Sweden. See the Society's fifth Report, Appendix, No. IV.

<sup>23</sup> It is printed in the fourth Report, Appendix, No. IV.

“ cherish the pursuit of piety, but especially the  
“ sacred Scripture itself, we cannot, &c.” It then  
proceeds to speak of a new edition of the *Icelandic*  
Testament: “ You have, dearest Brethren, been  
“ long ago informed, that, upon receiving indubi-  
“ table accounts of the scarcity of the Holy Scrip-  
“ tures in Iceland, *we* resolved to have a new edi-  
“ tion of the New Testament in the Icelandic lan-  
“ guage, printed without delay. This resolution  
“ has, through the divine favour, *been carried into*  
“ effect”<sup>24</sup>.” In a subsequent paragraph is said,

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<sup>24</sup> From this passage, it appears, that the late edition of the Icelandic Testament, was undertaken by the Danish Society for promoting the Gospel *at their own suggestion*. This appears also from the third Report of the British and Foreign Bible Society; where, in allusion to the want of Bibles in Iceland, and the resolution of the Danish Society to supply it, we find, “ that  
“ some respectable persons in Denmark, with a view to supply  
“ this deficiency, *had resolved* to print an edition of 2000 co-  
“ pies of the New Testament in the Icelandic dialect, under the  
“ direction of a native Iceland of great respectability, who  
“ has generously offered his service for correcting the press.” It is true, that the number of copies of this edition was considerably *augmented*, in consequence of pecuniary aid from the Bible Society; as further appears from the next page of the Report, where mention is made of “ *increasing* the proposed  
“ edition of the Icelandic New Testament to 5000 copies.” But it is equally obvious, from this very expression, as well as from the passage in the Letter of the Danish Society above quoted, that an edition of the Icelandic Testament, though consisting only of *two* thousand copies, would have taken place, even *without* the intervention of the Bible Society. For the late supply of the New Testament, therefore, in the Icelandic language, the Icelanders were indebted, in the first instance, to the *Danish Society*. In like manner, the new edition of the

“ With us, in Denmark and Norway, there is not  
 ‘ so great a scarcity of the sacred Scriptures; for  
 “ not to mention, that, beside the entire Bible, the  
 “ New Testament, in the Danish language, is to be  
 “ procured at a *moderate price*, and that the po-  
 “ verty of the common people *is not an obstacle to*  
 “ *the purchasing, if they please, individually, a copy*  
 “ *of the sacred Scriptures.* Every year, agreeably  
 “ to the direction of a fund *some years ago be-*  
 “ *queathed*, a considerable number of books is  
 “ given away, and gratuitously distributed among

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Icelandic *Bible* was not only undertaken, but supported by a fund raised in Denmark for that purpose, before any contributions were even *voted* for the Icelandic Bible by the Society in England. This appears from the very words used by the Committee of the Bible Society in their Summary Account for 1809, p. 12; when, after mentioning the 3000 copies of the New Testament, printed at the expence of the Society, is added: “ The sum of 300l. has also been voted by the Society in aid of a  
 “ *fund raising in Denmark* for printing the whole Bible in the  
 “ Icelandic dialect.” These very words are again used at p. 12 of the Summary Account for 1810: and they sufficiently shew, that, though the Bible Society has *contributed* toward the publication of a new edition at Copenhagen, as well of the Icelandic Bible, as of the Icelandic Testament, its advocates do great injustice to the Danish Society, when they assume for their own Society either the credit of *commencing* the new edition of the Icelandic Scriptures, or of supplying exclusively the funds for its execution. And to shew that such representations are really made, I need only appeal to Mr. Scott’s Sermon for the benefit of the Bible Society; when, speaking of the scarcity of the Scriptures in Iceland before the late supply, he adds, (p. 39),  
 “ That the Bible Society has furnished this interesting people  
 “ with 5000 copies of the New Testament, and is preparing for  
 “ them an edition of the entire Bible.”

“ the provinces of both kingdoms. Our Society  
“ has besides, within the space of a few years, an-  
“ nually supplied about 400 copies of the New  
“ Testament, which are also distributed gratis. It  
“ now only remains to be wished, that a desire to  
“ *read and study* the truths of the sacred Scrip-  
“ tures, and make a right improvement of them,  
“ may more and more increase, &c.”

Let us now consider the question in respect to *Germany*. And here I must confess, that having resided twelve years in the University of Leipsic, having had constant intercourse with the most distinguished among the literary characters of Germany, and having thus become well acquainted with the general state of literature in that country, I have felt equal surprise and indignation at the representations which have been lately made, in respect to the Continent in general, and to Germany in particular, on the state of religious knowledge, and the scarcity of the Bible. Mr. Dealtry, in his *Vindication*, p. 39, says, “ The continent of  
“ Europe, it is well known, was in the year 1804,  
“ with respect to religious knowledge, in a state of  
“ the most deplorable degradation.”—“ In some few  
“ places indeed (Mr. Dealtry adds) the Scriptures  
“ were to be found.” But that among these *few places*, he did not include Germany, appears from what he says in the next page but one, where, speaking of the “ *extreme scarcity* of the Scriptures,” he adds, “ This remark is meant *particularly* to  
“ apply to Prussia, Bohemia, Germany, and Swit-  
“ zerland.” And to shew the deplorable *state of degradation*, in which he represents the Con-

continent, before the formation of his wonder-working Society, in a still more deplorable light, he says, p. 35, "Great Britain is the only nation in the world, which, before the establishment of the Bible Society, had in modern times shewn any anxiety for the dispersion of the Scriptures." Indeed he goes so far at p. 39, as to say, that "a famine of the sacred word prevailed on every side."

Now, to say nothing at present of the very extraordinary exertions made in the last century by the German Missionaries, to translate and disperse the Scriptures in India, to say nothing at present of the similar exertions on the part of the Dutch, the Letters from Sweden and Denmark, above quoted, afford abundant proofs of "*anxiety for the dispersion of the Scriptures*" in these countries, independently of any stimulus from the British and Foreign Bible Society. We have seen, that the respectable Society, *Pro fide et Christianismo*, at Stockholm, after having stated, that there was no want of Swedish Bibles, and that even Lapland and Finland Bibles were then currently printed at Stockholm, adds, that they are "distributed either gratis, or at very reduced prices, *by Societies, formed for that benevolent purpose.*" Now the Societies, to which allusion is here made, as well as the Society, in the name of which the Letter is written, must have existed *before* the British and Foreign Bible Society, for the Letter is dated May 31, 1804. The above quoted Letter from the Danish Society, though dated June 17, 1807, shews, that *this* Society also had shewn "anxiety for the dispersion

“ of the Scriptures” before the existence of the British and Foreign Bible Society; for they speak of their exertions for the distribution of the Scriptures as having been continued many years. In fact, they had continued not less than *ninety* years; for the Danish Society for promoting the Gospel was founded by Frederick IV. in 1714. And with respect to Germany “ an anxiety for the dispersion of the Scriptures” has been uninterruptedly displayed there from the invention of printing to the present day.

They *began* with printing the Scriptures; for a Latin Psalter was printed by Fust and Schoeffer so early as 1457; they printed the whole Latin Bible so early as 1462; and a German translation was printed in 1467.

Indeed I believe a greater number of Bibles, in various languages, has been produced by Germany than by the rest of Europe put together. So great has been the industry of the Germans in this respect, that by the exertions of an *individual*, Elias Hutter, Hebrew Professor at Leipsic, at the end of the sixteenth century, the Old Testament was printed in *six* languages, and the New Testament in *twelve* languages<sup>25</sup>. It has been already ob-

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<sup>25</sup> Walch Bibliotheca Theologica, tom. iv. p. 36. 174. If we except the Mohawk and Esquimaux, in which the Bible Society has printed only the Gospel of St. John, the number of languages in which the New Testament has been printed at the expense of this Society in England amounts *likewise* to *twelve*; namely, Greek, English, Welsh, Gaelic, Irish, Manks, French, Spanish, Portuguese, Italian, Dutch, and Danish. See the Summary

served, that a *German Bible* was printed so early as 1467; and before the expiration of the fifteenth century seven other editions were printed, chiefly at *Nürnberg* and *Augsburg*. But to pass over other German translations and editions, let us confine our present consideration to the authorised version, the version of Luther. We have seen that this version was printed in separate portions from 1522 to 1532, and that the whole of it was printed in 1534. From that time to the year 1600 Le Long enumerates between sixty and seventy editions; and it is scarce possible that he should have been acquainted with them all. Likewise during the seventeenth century there was hardly a year without an edition; and the places where they were chiefly printed were Wittenberg, Leipsic, Dresden, Luneburg, Brunswick, Frankfort, Nürnberg, and Strasburg. In 1712 Baron Canstein founded at Halle an Institution for the sole purpose of printing Bibles, especially *German Bibles*, according to Luther's version. This institution has been in a state of never-ceasing activity. In the printing-office of this institution the frames are kept constantly set for the whole Bible, of various sizes,

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Account for 1811, p. 23. These reimpressions are precisely equivalent to the labours of *one man* two hundred years ago. But so eager are the advocates of the Bible Society to claim the merit of *translations*, that one of the orators at the late anniversary meeting at Bristol, instead of saying that the Scriptures had been *printed* by the Society in twelve European languages, said they had been "*translated* into twelve European" languages.\* See p. 21 of the Proceedings of the Public Meeting at Bristol, Feb. 13, 1812.

from the folio to the duodecimo; and the Bibles and Testaments which have emanated from this institution amount to more than *three millions of copies*. Dr. Knapp, Director of the Orphan-house in Halle, (than whom we cannot have better authority) in a letter printed in the Second Report of the Society, Appendix No. IX. speaking of the Canstein Bible Institution, says, "This establishment has now subsisted ninety-five years, during which time above three millions of copies, either of the whole Bible or of the New Testament, have been printed in different languages, and dispersed, not only throughout most of the European countries, but even throughout America and the Russian colonies in Asia. Many thousand copies have been given away gratis to the poor, and the most signal blessing has attended the whole undertaking." Dr. Knapp subjoins, that "unto this very day Bibles are printing in such large numbers, that there is always a considerable store of them for sale." Nor is the Canstein institution the *only* source from which German Bibles have emanated during the last century. I have now before me a catalogue, by no means including all the editions of Luther's version, which were published only in the *first* half of the last century, and even these amount to more than *eighty*. Nor were these editions confined to a few places only; they were printed at Hamburgh, Luneburgh, Brunswick, Minden, Lemgo, Stade, Rostock, and Koenigsberg, in the North; at Dresden, Leipsic, Wittenberg, Jena, Gotha, Erfurt, Altdorf, in the centre; at Tübingen, Stuttgart,

Ulm, Ratisbon, in the South; to which may be added five editions printed at Bâle in Switzerland. See Walch. Bibl. Theol. T. iv. p. 89—95. Now all these editions are *independent of the Canstein Institution*, and the produce of only half a century. They are independent of the Institution, of which Dr. Knapp says “*unto this very day Bibles are printing in such large numbers, that there is always a considerable store of them for sale.*” Yet we are told that there is a *scarcity* of Bibles in Germany, and that Great Britain is the *only* nation in the world, which in modern times had shewn any anxiety for the dispersion of the Scriptures, till the British and Foreign Bible Society had given an impulse to the Continent. I have in my possession a middle-sized octavo edition, printed at the Canstein Institution, with the prices of this *octavo* edition, according to the different kinds of paper. My copy cost about fourteen pence English unbound, but there are copies on inferior paper, which cost less. Now this edition contains the Old and New Testament with the Apocrypha, very numerous references to parallel passages, an Introduction to the Study of the Scriptures, and a glossary of difficult expressions. All this is to be had on very decent paper for about fourteen pence, and on inferior paper for about a shilling. The duodecimo edition is of course still cheaper. In fact, there is no country in Europe where the common people have the means of obtaining the Scriptures at so low a price, and where they *do* obtain them so generally, as in Protestant Germany. Indeed it is obvious, that the *sale* must keep pace with the *editions*, or

the editions could not have proceeded to such an extent. I have passed summer after summer among the German peasants, have been in the habit of visiting their houses, and, as far as my intercourse has extended, I have found them copiously supplied with Bibles. I have been therefore much surprised, that Mr. Steinkopff, the foreign secretary, who certainly *ought* to know the state of his own country in respect to Bibles, should ever have spoken, in general terms, of *Germany* as wanting Bibles<sup>25</sup>. However, he has since *corrected* his accounts of Germany; and in the *last* edition of the Cambridge

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<sup>25</sup> According to the Cambridge Chronicle of December 13; 1811, in which the speeches made at Bedford were inserted by order of the Bedford Committee, Mr. Steinkopff “dwelt on “the great dearth of Bibles in foreign countries, which had “long laboured under the want of them, a want which the “liberality of the British and Foreign Bible Society was now “daily supplying.—He then reverted to the labours of the “parent institution, which during the short period of its “establishment had *translated* the Word of God into the German, the Dutch, the French, the Spanish; the Portuguese, “and the *ancient* and modern Greek languages.” Now to say nothing of the *ancient* Greek language, even the most *learned* among his hearers might conclude, that at least the *Germans* were indebted to this Society for the Scriptures in their own language. At Ipswich, “He should not love his own country; “he said, could he forget to mention, that a German Testament had been printed, and that a German Bible was now “printing.” Of course therefore his hearers, who probably knew nothing of the state of Bibles in Germany, must conclude, that the Germans were destitute of the Scriptures in their own language, till his Society had provided them. See the Suffolk Chronicle, 14 December, 1811.

Speeches, made at the Meeting for the Auxiliary Society, he is represented as having said, “ And  
“ here let me distinctly state, that though there  
“ are provinces, districts, towns, and villages in  
“ Germany [among which Saxony stands promi-  
“ nent] where the Bible is cheap and plentiful, still  
“ there are others in that extensive empire, in  
“ which it is greatly wanted, chiefly among the  
“ Protestants in Austria and Alsace, many of whom  
“ have applied in a most pressing manner for a  
“ supply.” Here then we see from Mr. Steinkopff’s own acknowledgment, that the *chief* want of German Bibles is in Austria and Alsace. That there is a want of German Bibles in *Alsace*, and that application has been consequently made for them, I can readily believe, as it is more than an hundred and thirty years since Alsace was *detached* from Germany, and was converted into a province of *France*. But for this very reason, it is not quite consistent with historical accuracy to reckon it *at present* as a part of Germany. The want of Bibles therefore in Germany, by the foreign secretary’s own account, is reduced at last to the circle of Austria, in which it cannot be supposed that the Bible is so common as in the *Protestant* circles of Germany. But even in Austria they, who choose it, may obtain German Bibles to any amount, though on account of the carriage, they will be somewhat dearer than in Saxony: and I have now before me the catalogue of Trattner, a Vienna bookseller, printed in 1793, in which Luther’s German version has a place, as a common article of sale.

I have proved therefore, as I hope, by satisfactory evidence, that in the Protestant part of the European continent there was an abundant store of Bibles in the four principal languages, the German, the Dutch, the Danish, and the Swedish, before the formation of the British and Foreign Bible Society. It has been further shewn, that, before this period, even Lapland and Finland Bibles were "currently printed" at Stockholm, and either distributed gratis, or sold at reduced prices; and that though the Scriptures a few years ago were become very scarce in Iceland, for want of new editions, the inhabitants of that country were indebted for their late supply, in the first instance, to the Danish Society for promoting the Gospel. Lastly, it appears that among the European languages, in which the British and Foreign Bible Society has printed, or assisted in printing, the Scriptures, there is *not one* into which the Scriptures had not been *already* translated.

But though they have only reprinted existing European translations, I would not be understood as if I thought there was no merit in printing a translation of the Scriptures because it had been printed before. I have no desire to deprive the Society of the credit which is really due to it; but when I perceive that credit is assumed for things which do not belong to it, and that great injustice is done to foreign nations and other societies, I think that an explanation is due to the public. Whatever sums they choose to remit to the Evangelical Society at Stockholm, to assist in reprinting the Scriptures, (for in all countries new editions are wanted to

supply the waste of old ones,) that Society is certainly indebted to them, and the number of copies is in all probability thereby increased. The money likewise which was remitted to Copenhagen to procure an *additional* supply of Icelandic Testaments, as also to aid a fund which was raising in Denmark to promote a re-impression of the Old Testament, has been well applied<sup>27</sup>. Nor will any one speak but in terms of approbation either of the sums remitted to Germany, to assist in reprinting the Bible in the Polish, Bohemian, and Lithuanian languages, or of the sum which has been voted toward a new edition of the Livonian and Esthonian Bible<sup>28</sup>. The

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<sup>27</sup> It has been already observed, that the *first* edition of the Icelandic Bible was printed in 1584; but a more *correct* edition of the Icelandic Bible was printed in 1644. See Walch Bibl. Theol. T. iv. p. 97. What other editions had been printed before the Danish Society commenced the late edition I do not know. I have an edition published at Stockholm in 1671, but it contains only the four Gospels. In a Letter printed in the Appendix to the third Report, No. vii. it is said, that in Iceland itself *four* editions of the whole Bible, and three of the New Testament, have been printed. In Baumgarten's account of a library in Halle, vol. vi. p. 283, mention is made of an Icelandic Bible printed in 1747.

<sup>28</sup> The public however must not suppose, that no attention had been previously paid to the dispersion of the Scriptures in these languages. We have already seen, that a translation of the Bible in the Bohemian language was printed at Prague so early as the year 1488. Of this translation *nine* editions were printed before the year 1579, when the Bohemian Brethren began to publish a *new* translation, which has likewise gone through various editions. See Walch. Bibl. Theol. Tom. iv. p. 130. This translation has been several times printed at the Canstein Institution, as well the whole Bible as the New Testament

money likewise remitted to Basle in Switzerland, which borders on Alsace, to assist the Bible Society

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alone: and only *one* year before the new edition was undertaken at Berlin, there was still a *considerable* store of Bohemian Testaments remaining in the Repository at Halle. For Dr. Knapp, in a letter dated March 19, 1805, [First Report, App. No. IX.] says, "There are at present in our Bible Institution about *four thousand* copies of the Bohemian New Testament, which have "been hitherto sold for about a *shilling* each." And here I must not neglect to mention, as an instance "of zeal for the "dispersion of the Scriptures," that *three thousand* of them were purchased by a Prussian Major, and sent to Bohemia for gratuitous distribution. [Third Report, App. No. IV.] This was a very seasonable supply, for it was sent *before* the new edition at Berlin was put to press. *Ib.* And the supply was as ample as the *whole* of the Berlin edition, which consisted also of 3000 copies. It is also to be observed, that the Bohemian *Protestants* bear but a very small proportion to the *Catholics* in that country. Of the Polish Bible, which has been likewise reprinted at Berlin, and of which more than half of the expence was defrayed by the British and Foreign Bible Society, there was a greater want; for the stock of Polish Bibles in the Repository of the Canstein Institution was exhausted. But the number of editions, with which the Poles had been *preciously* supplied, was very considerably greater than is represented in the Society's Fifth Report, App. No. III. which Mr. Dealtry quotes [p. 40.] with an exclamation, "What a supply "for Poland!" But instead of only *four* editions, as there stated, it appears from Le Long's *Bibliotheca Sacra*, T. 1, p. 439, 440, that more than *four translations* have been made of the Bible into the Polish language. And if we compare Le Long's account with the still later account which has been given by Waleh, [T. IV, p. 131.] we shall find, that beside *four* editions of the whole Bible, and two editions of the New Testament published by the *Catholics*, beside two editions of the whole Bible, and four editions of the New Testament, published by the *Socinians*, not less than *nine* editions of the whole Bible and

of that city in printing new editions of the German, French, and Romanese Scriptures, has af-

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*eight* editions of the New Testament have been published by the Polish *Calvinists*. When we consider therefore, that the great body of the Polish nation consists of Catholics, and that of the remainder the majority consists of Jews, we must admit that the Polish Protestants have not been left *destitute* of the Scriptures in their native language. Lithuania, which is now almost entirely a Russian province, and contains a mixture of Lutherans, Calvinists, Socinians, Catholics, Greeks, Jews, and Mahometans, has been certainly ill provided with editions of the Scriptures in its native language, nor am I able to say what editions of the Lithuanian Bible have been printed since the Koenigsberg editions of 1735 and 1755, described in Baumgarten's Account of remarkable Books, vol. ix. p. 377—380. But the Lithuanians themselves have not given much encouragement to new editions, as it appears from a letter written by Dr. Wald, of Koenigsberg, that they are "very loth to lay out "their money on books." See Third Report, App. No. V. In the Russian provinces of Livonia and Esthonia the Scriptures, though scarce, are less so than in Lithuania. An Esthonian Clergyman, in a letter dated 13 March, 1806, (Second Report, App. No. XIV.) says, "The Bible in the Esthonian "language has been *repeatedly* printed in Reval, but it cannot "be obtained at a cheap rate." With respect to the main body of the Russian empire, where the Russian language is spoken, and the Greek Church is established, there is undoubtedly a great scarcity of Bibles. No attempt, as far as I know, has been hitherto made by the British and Foreign Bible Society to supply the deficiency; and indeed an attempt at present would be almost useless. The old Slavonian or old Russian version, which was made in the *ninth* century, and is the authorized version of the Russian Church, is no longer intelligible to the common people, though for the service of the Church not less than *five* editions were printed at Moscow only between 1751 and 1766. See Michaelis, Introduction, vol. ii. p. 154. And if the *modern* Russian translation, which was first

forded a seasonable supply to an exhausted country. Their endeavours likewise to introduce copies of the Scriptures from this country, when circumstances permit, into France, Italy, Spain, and Portugal, (see however the difficulties stated in note 21,) display a zeal which is worthy of true Protestants.

But after the preceding statement of the exertions which have been made, either before or independently of the Bible Society, to translate and disseminate the Scriptures, I leave the reader to determine whether the Continent of Europe is under such immense obligations to the Society as its advocates pretend; whether the Continent was previously in a "state of deplorable degradation" with respect to religious knowledge;" whether "a famine of the Sacred Word prevailed on every side." Let us now turn our attention to Asia, where we shall likewise discover, that the obligations, which are due to this Society, are much less than is generally imagined.

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printed in 1698, were reprinted and circulated in Russia, it would still be of no use to the inferior classes, who can neither write nor read. "According to all human probability, generations may pass before the Russian peasant will be placed in a situation, which renders it necessary for his children to learn to read." See the Third Report, App. No. VI.

## SECTION II.

### *Translations of the Scriptures into the Languages and Dialects of Asia.*

THE most ancient Asiatic translation of the Scriptures is the Chaldee, into which the Hebrew Bible was gradually translated, after the Babylonish captivity. We have three translations, or paraphrases, of the Pentateuch, or book of the Law, one translation of the prophets, another of the books of Job, Psalms, and the Proverbs, another of what the Jews call the five Megilloth, (Ruth, Esther, Ecclesiastes, Solomon's Song, and the Lamentations of Jeremiah), a second translation of the book of Esther, and lastly, a translation of the Chronicles. Of the other historical books, no Chaldee version is now extant. The translations (or Targums, as called by the Jews) of the Law and the Prophets, made by Onkelos and Jonathan, are the most ancient and the most valuable. They were both printed in Bomberg's Rabbinical Bible, published at Venice in 1518<sup>1</sup>. In the Samaritan language there is a version of the Pentateuch, quite distinct from the Samaritan Pentateuch itself, which is Hebrew in Samaritan characters. Whether this

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<sup>1</sup> For an account of the Chaldee Versions, see Le Long Bibl. sacra ed. Masch. Part ii. vol. i. p. 23—49.

Samaritan version was made before, or after the birth of Christ, is uncertain. It was first printed in the Paris Polyglot<sup>2</sup>. In the Syrian language<sup>3</sup> we have two versions of the Old Testament, and two of the New. The old version of the Old Testament, was made from the Hebrew; the old version of the New Testament, from the Greek. Whether the former was made at the same time with the latter, or, as some suppose, even before the birth of Christ, they both existed at an early period of the Syrian Church; and they make together the established Syrian version, which is used to this very day by the Syrian Christians, wherever dispersed. The Old Testament was first printed in the Paris Polyglot in 1645: but the New Testament was printed at Vienna so early as 1555, at the expence of the Emperor Ferdinand I, and under the direction of Chancellor Widmanstadt, assisted by Moses, a Syrian Priest, from Merdin in Mesopotamia. The other Syrian version of the Old Testament was made from the Septuagint, by Mar Abba, in the sixth century: but it has never been printed. The later version of the New Testament, called the Philoxenian, which was likewise made in the sixth century, was first printed by Dr. White, at Oxford, in 1778, &c. The next in point of antiquity to the Syrian, among the Asiatic versions, is the Armenian, which was first printed at

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<sup>2</sup> Ibid. p. 50—53.

<sup>3</sup> Ibid. p. 54—102.

Amsterdam, under the direction of Uschan, an Armenian Bishop; the Old Testament in 1666; the New Testament in 1688<sup>4</sup>. At the end of the sixth or the beginning of the seventh century, the Scriptures were translated into the Georgian language. At the beginning of the eighteenth century, the whole of the New Testament, with a part of the Old, consisting of the Psalms and the Prophets, were printed at Teflis, in Georgia, by order of Prince Vaktangh. But in 1743 the whole Georgian Bible was printed at Moscow, under the inspection of the Georgian Princes, Arcil and Bacchar<sup>5</sup>. When Arabic, from the conquest of the Saracens, was become the vernacular language of a considerable portion of the East, it was necessary to translate the Scriptures into that language. Indeed we have various Arabic translations, both of the Old and of the New Testament, made chiefly in the interval, which elapsed from the beginning of the eighth to the end of the tenth century. The four Gospels were printed in 1591, at Rome: and the New Testament was printed in 1616, at Leyden. But the first edition of the whole Arabic Bible appeared in the Paris Polyglot in 1645; and the second in the London Polyglot, in 1657. In the year 1720, the Society for promoting Christian Know-

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<sup>4</sup> Ibid. p. 169—181.

<sup>5</sup> This account of the Georgian version is taken from a Letter, written by a learned Georgian, in the possession of Professor Adler, who communicated it to Eichhorn. See his Introduction, vol. i. p. 379.

ledge undertook, at an expence of nearly three thousand pounds, (of which five hundred were subscribed by the King) to print ten thousand copies of the Arabic New Testament, and six thousand copies of the Arabic Psalter, according to the Polyglot text, under the inspection of a native Arabian, Salomon Negri. An edition of the whole Arabic Bible, was undertaken by the late Professor Carlyle, under the patronage of the Bishop of Durham. This edition, to which the Society for promoting Christian Knowledge contributed five hundred pounds, and the British and Foreign Bible Society two hundred and fifty, is now completed, and the copies are ready for distribution, as occasion offers<sup>6</sup>. In the Persian language we have a much greater portion of the Scriptures in manuscript than in print<sup>7</sup>. But probably none of those manuscripts contain any part of that ancient Persic version, of which Chrysostom speaks in his first Homily on St. John. The London Polyglot contains the Pentateuch and the four Gospels in the Persian language. The latter were printed from a manuscript, written in 1341: the former is the translation of a Jew, from the city of Tus (hence called *Tusius* and *Taw-osus*) which was first printed at Constantinople in 1551, accompanied with the Hebrew, the Chaldee,

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<sup>6</sup> See the last accounts of the Society for promoting Christian Knowledge, p. 215; and the Seventh Report of the British and Foreign Bible Society, at the end.

<sup>7</sup> See an account of them in the folio edition of *Le Long's* *Bib. sacra.* tom. i. p. 132—134.

and the Arabic<sup>8</sup>. A second Persian translation of the four Gospels, which is supposed to be somewhat older than the former, was published by Wheloc and Pierson, in the same year with the London Polyglot.

Let us now proceed to the Asiatic translations, which have been undertaken, or promoted, in modern times by *Europeans*. The commencement was made by the *Dutch*, who very soon after the establishment of their East-India Company in 1602, turned their attention toward the translation of the Scriptures into the *Malay* language, which is spoken not only in Malacca, but in Java, and many other islands of the Indian Archipelago. In 1612, Albert Cornelius Ruyl began a translation of the New Testament, but lived only to finish the Gospels of St. Matthew and St. Mark, which were sent to Holland, where they were printed, first at Enkhuyson, in 1629, and secondly, at Amsterdam, in 1638<sup>9</sup>. In 1646, the Gospels of St. Luke and St. John, translated by Van Hasel, one of the East-India Directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles: and in 1668 the whole New Testament, in the Malay language, was printed at Amsterdam. The Gospels and Acts were reprinted from this edition at Oxford in 1677,

<sup>8</sup> Waltoni Prol. xvi. 7, 9.

<sup>9</sup> An account of the editions in the Malay, and the other languages, mentioned in this and the following paragraph, is given in Le Long Bib. Sacra, ed Masch. P. ii. vol. i. sect. xi.

and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century: but the first edition of the whole Malay Bible was printed at Amsterdam, in 1731 and 1733. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758. The Dutch began also a translation into the language of the island of *Formosa*, in which language the Gospels of St. Matthew and St. John were printed at Amsterdam in 1661. But in the following year the Dutch were expelled from that island by the Chinese, and the Formosan translation was discontinued. Another Asiatic translation, made by the Dutch, is in the language of Ceylon, or the Cingalese, in which the four Gospels were printed at Columbo in 1739, and the Acts of the Apostles in 1771; the Psalms were printed at the same place in 1755, and again in 1768<sup>10</sup>.

But much more important than the labours of the Dutch, were the labours of those German Missionaries, who were educated at Halle, and were employed in the last century conjointly by the Danish government, and the Society for promoting Christian Knowledge. The first in order was Bartholomew Ziegenbalg, who arrived at Tranquebar in 1706; and after a close application to the Tamul

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<sup>10</sup> These are the only editions quoted by Masch. But according to the Sixth Report of the Bible Society, Appendix, p. 86, the four Gospels in the *Cingalese* was again printed at Columbo in 1780; and the whole New Testament, with the books of Genesis, Exodus, and a part of Leviticus, were printed at Columbo in 1783.

(or as we should write it, the Tamool) language, which is spoken in the south-eastern part of India, from Madras to Cape Comorin, began in 1708 to translate the New Testament into that language, and finished it in 1711. A printing-press and paper having been provided at Tranquebar by the Society for promoting Christian Knowledge<sup>11</sup>, the Tamulic translation, after having been revised by Gründler, another Missionary, who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamulic New Testament was reprinted at Tranquebar in 1722, and again in 1758. It was also reprinted in 1743 at Columbo. In the year 1717, Ziegenbalg, who after he had finished the New Testament, visited both England and Germany, began, on his return to Tranquebar, a Tamulic translation of the Old Testament; but he died in 1719, having finished only

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<sup>11</sup> See the Account of the Society, p. 8. "The Mission Press at Tranquebar," says Dr. Buchanan, in his *Christian Researches*, p. 76, "may be said to have been the fountain of all the good that was done in India during the last century." In another place, alluding to the exertions of the same Society, aided by the support of the King, and the letters sent to the Missionaries by Archbishop Wake, Dr. Buchanan says: "The episcopal charges infused spirit into the mission abroad; and the countenance of majesty cherished a *zeal in the Society at home, which has not abated to this day*. From the commencement of the mission in 1705, to the present year 1805, it is computed that *eighty thousand* natives of all casts, in one district alone, forsaking their idols and their vices, have been added to the Christian Church." See his *Ecclesiastical Establishment for British India*, p. 80.

the Pentateuch, with the books of Joshua and Judges. The translation was continued and completed by that distinguished Missionary, Benjamin Schultze, who arrived at Tranquebar in the same year in which Ziegenbalg died. The Tamulic Old Testament was printed at Tranquebar in four volumes, in the years 1723, 1726, 1727, and 1728. In this year, by the desire and at the expence of the Society for promoting Christian Knowledge, Schultze removed to Madras, for the purpose of converting the Heathen in that neighbourhood<sup>12</sup>. In 1732, he finished his translation of the Bible into the Telugian, a dialect of the Tamul, which is used in the neighbourhood of Madras and Cuddalore. But whether the Tamul Bible already printed, being likewise understood in those districts, made the expence of an edition in the Telugian dialect less necessary, or any other cause intervened, this Telugian translation has never been printed<sup>13</sup>. In

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<sup>12</sup> See the Account of the Society, p. 8. In addition to the Tamul Bible, made by Ziegenbalg and Schultze, Fabricius, another German Missionary, who came to Madras after Schultze, made a second Tamul translation of the New Testament, which was printed at Madras in 1777.

<sup>13</sup> In Baumgarten's Account of Remarkable Books, vol. ix. p. 295, is printed *Catalogus scriptorum B. Schulzii*, of which No. 20 is "Biblia Telugica ex hebraico et græco textu, adhibitis multis aliis versionibus, in linguam Telugicam translata. Msc. M. d. Aug. 22, 1732." As Schultze returned to Halle in 1744, and died there in 1760, it is probable that the manuscript is still preserved there. Whether the *Telinga*, which is spoken on the north side of the Kristna, and into which the Baptist Missionaries have translated the New Testament, has any relation to the *Telugian*, I have not been able to learn.

1739, this indefatigable Missionary began to translate the New Testament into the Hindostanee language, which he finished in 1741. He began likewise the Old Testament, but translated only a part of it, being obliged, on account of his health, to return to Europe, in 1744. His Hindostanee translation of the New Testament, and the portions which he had translated of the Old Testament, were all printed at Halle, in the Oriental, or Jewish and Mahometan Institution in that University, between 1745 and 1758, and have been gradually transmitted to India.

We now come to a period, which is distinguished, not only for English patronage, but for English *translators* in the East. On the 4th of May, 1800, was founded, under the auspices of Marquis Wellesley, the College of Fort William, in Bengal<sup>14</sup>. It is true, that the immediate object of this institution was to provide for the *civil* service of the East-India Company: but if we examine the “ catalogue of works in the Oriental languages and “ literature, printed in the College of Fort William, “ or published by its learned members since the “ commencement of the institution,” to the last date in the catalogue, which is September 20, 1804, (the year in which the Bible Society was founded) we shall find, that translations of the Scriptures were not neglected.<sup>15</sup> For instance, “ The Gospels

<sup>14</sup> See p. 65, of the “ College of Fort William, in Bengal,” printed in London in 1805, and containing the proceedings of the College during its four first years.

<sup>15</sup> Ibid. p. 219—231.

“ translated into *Hindostanee*, by learned natives,  
“ revised and collated with the original Greek by  
“ William Hunter, Esq.” “The Gospels translated  
“ into Persian by Lieutenant-Colonel Colebrooke.”  
“ The Gospels in the Malay language by Thomas  
“ Jarrett, Esq.”<sup>16</sup> In the same catalogue we find  
also a translation of the Bible into the Bengalee  
language, and translations of the New Testament  
into the Mahratta and Orissa languages, for which  
we are indebted to Mr. [now Dr.] Carey, Pro-  
fessor of the Sanscrit, Bengalee, and Mahratta  
languages in the College of Fort William. But as  
Dr. Carey is also the principal Baptist Missionary  
at Serampore (a town on the Ganges, about fifteen  
miles from Calcutta,) and his translation of the  
Bible into Bengalee, as also of the New Testament  
into the Orissa and Mahratta languages, have been  
printed, not in the College of Fort William, but at  
the missionary press of Serampore, these three  
translations must be referred to the account of the  
Baptist Mission, to which we will now proceed.

In the same year in which the College of Fort  
William was founded, some Baptist Missionaries,  
of whom the principal were Dr. Carey, Mr. Marsh-  
man, and Mr. Ward, established a missionary set-

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<sup>16</sup> It has been already stated, that the Dutch translated the  
whole Bible into the Malay language, and that the last edition  
of it was printed at Batavia, in Arabic characters, in 1758. But  
Mr. Jarrett's translation was in another *dialect* of the Malay,  
which is spoken in Sumatra, and is different from the dialect of  
Java. See Dr. Buchanan's *Christian Researches*, p. 98, 4th  
edition,

tlement at Serampore. Dr. Carey, who had previously spent six years in Bengal, "having nearly finished the translation of the Old and New Testament into Bengalee, having also obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible<sup>17</sup>." The commencement was made with the New Testament, of which the first sheet was printed at Serampore 16 May, 1800. They printed two thousand copies, beside five hundred of the Gospel of St. Matthew for immediate distribution<sup>18</sup>. At the beginning of 1801 the printing of the Bengalee New Testament was *finished*, of which a copy was presented to Marquis Wellesley, who soon afterwards requested Dr. Carey to accept a professorship in the College of Calcutta<sup>19</sup>. In the course of 1802 the first volume of the Old Testament, containing the Pentateuch, was printed; and before the end of January, 1803, the Psalms and part

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<sup>17</sup> See p. 23, of a "Brief Narrative of the Baptist Mission in India, including an Account of the Translations of the Sacred Scriptures into the various Languages of the East." The Baptist Mission Society was founded in 1792, and has been supported by ample contributions, as appears from the Periodical Accounts, which have been published since its foundation. The "Brief Narrative" goes no further than the year 1808.

<sup>18</sup> Brief Narrative, p. 24.

<sup>19</sup> *Ib.* p. 30, 31. The whole profits of the Professorship were given by Dr. Carey to the Missionary Fund.

of Isaiah were finished <sup>20</sup>. In the month of August of the same year, another, and much more ample, as well as improved, edition of the Bengalee New Testament was put to press <sup>21</sup>. The expences attending the printing of the Bengalee version were defrayed by the subscriptions of their Society at home; and as paper is expensive in India, it was sent from England for that purpose <sup>22</sup>.

In the course of the year 1803, Dr. Carey, with the other Baptist Missionaries, Mr. Marshman and Mr. Ward, commenced a translation of the New Testament into the Hindostanee, Mahratta, and Persian <sup>23</sup>; and before the end of that year, Dr. Carey formed the vast design of promoting translations of the Scriptures into all the languages of the East. In a letter to Dr. Ryland, dated 14 December, 1803, he says, " We have it in our  
" power, if our means would do for it, in the  
" space of about fifteen years, to have the Word  
" of God *translated and printed in all the lan-*  
" *guages of the East.* Our situation is such as to  
" furnish us with the best assistance from natives  
" of the different countries. *We can have types*  
" *of all the different characters cast here;* and

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<sup>20</sup> Brief Narrative, p. 41.

<sup>21</sup> Ib. p. 44.

<sup>22</sup> Periodical Accounts, No. V. p. 416. It appears from the accounts stated in No. VI. VII. IX. XI. that, beside the subscriptions raised for general purposes, the subscriptions raised for the sole purpose of *translations* amounted before the end of 1802 to more than £2500.

<sup>23</sup> Ib. No. XIII. p. 456.

“ about *seven hundred rupees per month*<sup>24</sup>, part  
 “ of which I hope we shall be able to furnish,  
 “ would complete the work. The languages are the  
 “ Hindostanee, Maharastia, Oreea, Telingua, Bho-  
 “ tan, Burmah, Chinese, Corkin-Chinese, Ton-  
 “ quinese, and Malay<sup>25</sup>.” On the 23d of May,  
 1804, the Committee of the Baptist Society held a  
 meeting at Kettering, and unanimously passed the  
 following resolution: “ That if our brethren should  
 “ be able, fully or in part, to execute the plan  
 “ *which they have conceived, of translating the*  
 “ *Scriptures into the Eastern languages*, we will  
 “ cordially co-operate with them, and are per-  
 “ suaded the religious public will not suffer the  
 “ work to stop for want of pecuniary aid<sup>26</sup>.” The  
 Baptist Society accordingly opened a subscription  
 for the express purpose of promoting the intended

<sup>24</sup> That is about a thousand pounds per annum. A similar statement was made by the Missionaries to the Baptist Society in a letter dated Serampore, April, 1804, [No. XIV. p. 539.] But we shall presently see that the Baptist Society did not wait for a *second* application.

<sup>25</sup> Periodical Accounts, No. XIII. p. 457. It is to be observed, that there is a great variation in the mode of writing the names of several languages in the East. What is here written *Maharastia* is generally written Mahratta; *Oreea* is the same with *Orissa*; and *Corkin-Chinese* is probably the same with *Cochin-Chinese*. *Telingua* is the same as *Telinga*; and the ancient and sacred language of the Hindoos, which used to be written *Sanscrit* and *Shanscrit*, is now written by the Baptist Missionaries *Sungskrit*, which, it is said, comes nearer to the sound of the word used by the Bramins themselves.

<sup>26</sup> *Ib.* p. 460.

translations, in addition to the subscription for *general* purposes. And it appears from the subsequent Periodical Accounts, that the subscriptions to the funds of the Baptist Society, for the sole and express purpose of defraying the expences of *translating and printing* the Scriptures in the Eastern languages, have amounted, on an average during the seven years which have elapsed from that period, to considerably more than the *annual thousand* required by the Missionaries <sup>27</sup>.

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<sup>27</sup> The subscriptions paid to the Baptist Missionary Fund between Oct. 1, 1804, and Oct. 1, 1811, for the sole purpose of translating and printing the Scriptures in the Eastern languages, amounted to £8639 6s. 5d. which gives an annual average of £1234 3s. 9d. In the very last year, ending Oct. 1811, the subscriptions greatly exceeded the average; for they amounted to £1915 7s. 7d. The subscriptions to the *general* purposes of the Baptist Missionary Fund has amounted during the same seven years to £18,489 14s. 10d. which, added to the former sum of £8639 6s. 5d. makes a total of £27,129 1s. 3d. subscribed to the Baptist Missionary Fund during the last seven years. This sum, which gives an annual average of £3875 11s. 7d. includes *nothing* from the British and Foreign Bible Society. See the Appendixes to the Periodical Accounts from No. XV. to No. XXII. where statements are made of the subscriptions for each year. The great amount of the subscriptions in this last year arose from the contributions in Scotland. The Edinburgh Bible Society subscribed £200, and three Missionary Societies, the Edinburgh, the Glasgow, and the Northern, £100 each. At the meeting therefore at Northampton, on Oct. 1, 1811, the Committee made the following Report: “ The Committee feel the weight of the undertaking to be every year *increasing*, and that from the very circumstance of its *increasing success*. They are obliged to the religious public of

Another letter, addressed by the Missionaries to the Baptist Society in April 1804 on the same subject, though unnecessary in one respect, as the desired effect was produced on the Baptist Society by Dr. Carey's letter of Dec. 14th, 1803, is yet worthy of particular notice, as it shews the state of things at Serampore before the existence of the Bible Society could have been known in India. In this letter the Missionaries say, " With respect  
 " to the work of translating the Bible, there are,  
 " at least, seven languages spoken in India, viz.  
 " Bengalee, Hindostanee, Ootkul or Oreea, Maha-  
 " rastra or Mahratta, Telinga, Kurnata, and Ta-  
 " mul; besides the languages of several surround-  
 " ing nations, such as the Burmah, Malay, Bhote,  
 " and Chinese, with several others. The Bible  
 " has been long translated into and printed in the  
 " Tamul by the Missionaries on the coast; and a  
 " part of the Bengalee Bible has been published  
 " by us. The Gospels are in Malay, but being in  
 " the Roman character, can be of no use to the

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" *different denominations* for the credit and support that they  
 " have given them. They are obliged to the Ministers and  
 " Churches of their *own* denomination for the kind interest  
 " that they have taken in the work, especially for the Auxiliary  
 " Societies formed of late in so many of their congregations.  
 " As liberal collections have been lately made in Scotland and  
 " the North of England, and which cannot at present be re-  
 " peated, they apprehend there will be occasion for consider-  
 " able exertions in the *East, South, and West of England* in  
 " the year 1812." See No. XXII. p. 293.

“ heathen natives of those countries <sup>28</sup>. Though  
“ almost all the other nations of the East have the  
“ art of writing amongst them, yet they have no  
“ Bible, nor any friendly person near to give them  
“ that inestimable treasure. It is not easy to say  
“ through what extent of country the languages  
“ above-mentioned are spoken, the geographical  
“ boundaries of them not having been ascertained;  
“ but we think the following will not exceed the  
“ truth, viz. the Bengalee through an extent of  
“ country equal to Great Britain; Hindostanee,  
“ equal to France and Italy; Maharastra, equal to  
“ Great Britain; Ootkul, equal to Ireland; Te-  
“ linga, equal to England; Kurnata, about the  
“ same; and Tamul, equal to Spain. The popu-  
“ lation of India may be reckoned equal to that  
“ of England *on equal areas*; but we may be mis-  
“ taken in this. A map will shew the other coun-  
“ tries. We have frequently reflected on, and  
“ discoursed about, the possibility of effecting a  
“ translation of the Bible, or some part of it at  
“ least, into some, if not all, these languages;  
“ and after considering the matter in all its forms,  
“ we have reason to think it practicable to us. The  
“ following are some of the circumstances which  
“ encourage us thus to hope. First, we, having  
“ been for a considerable time employed in trans-  
“ lating, are in some degree formed to those habits

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<sup>28</sup> The Missionaries at Serampore must have been unacquainted with the edition of the Malay Bible, which was printed at *Batavia* in 1758; for that edition is printed in the *Arabic* character.

“ which are necessary to such a work. Secondly,  
“ we are in a situation where we can, at a moderate  
“ expence, procure learned natives of all  
“ these countries, who understand either the Bengalee  
“ or Hindostanee, and some can read the Arabic Bible,  
“ besides having a critical knowledge of their own languages.  
“ Thirdly, we have, perhaps, one of the best libraries of  
“ critical works on the Scriptures, and different versions  
“ of them that will be found in any one place in  
“ India; and this may still be increased. Fourthly,  
“ we have a printing-press to publish them, and a  
“ letter-foundry to cast types of the different characters.  
“ Fifthly, God has placed us in such circumstances  
“ as, *with what you may be able to send from time to time*,  
“ will enable us to go through with it. Sixthly, our  
“ situation will enable us to spread them abroad, if we  
“ should live to see the work, or any part of it, completed.  
“ Impressed with these considerations, we last year  
“ engaged in a translation of the New Testament into  
“ *Hindostanee and Persian*. The Hindostanee is nearly  
“ finished, but the Persian has hitherto advanced slowly.  
“ The late successes of the British arms in India have  
“ put the country of Kuttak, (where the Ootkul language  
“ is spoken,) and a large part of the Mahratta dominions,  
“ into the possession of the English. We thought this  
“ an opportunity not to be neglected, and have  
“ therefore begun a translation into *both* these  
“ languages, which goes on *regularly*, and will, we  
“ trust, in a reasonable time, be accomplished. Thus  
“ far we have been enabled to sustain the

“ expence of this undertaking, but are not at present able to do more. It was our intention to have sent you at least one book of the Scriptures in these languages before we informed you of our design; but upon a survey of our circumstances, we find that we cannot accomplish the printing of them without your assistance, especially as several other heavy expences will press upon us. We must expend a large sum this year in repairing the mission-house; our plan of extending the mission by subordinate stations will require a large sum; our little interest at Calcutta is a heavy expence; we must have a new fount of types for the *Ootkul* language, and another for the *Persian*. On all these accounts, and viewing the pressing necessity of the work, and the certainty that all the friends of vital religion will contribute to the extent of their ability, when made known, that we think it necessary to solicit your liberal assistance therein, at least to the amount of £1000 per annum in dollars. Though we intend to print but small editions, yet, reckoning new types, paper, binding, printing, &c. we have calculated that the printing of 1000 copies of the New Testament in each language will cost 5000 rupees, and may be completed in about a year each, if nothing should interrupt its progress. We have *now* engaged in *five* languages, (including the Bengalee,) which, besides the expences of translating and circulating, will amount to the sum of 25,000 rupees. As this plan may be enlarged to any extent, and the printing carried on gradually as

“ soon as one or two books are prepared for the  
 “ press, we trust that we shall have your prayers  
 “ for its success, and your assistance in it by ad-  
 “ vice, criticisms, and money <sup>29</sup>.”

Aided by the annual subscriptions from the Baptist Society, which have continued to average, from that time to the present, a sum exceeding by more than two hundred pounds the annual thousand required by the Missionaries, they proceeded to execute the vast design which they had formed. It must be observed, however, that the Missionaries, though they required only a thousand a year from *England*, for the purpose of translating and printing the Scriptures in the languages of the East, had considerable resources derived from *India itself*. Dr. Carey's salary as Professor in the College of Calcutta, which is only a few miles from Serampore, together with the profits arising from the printing-press and school in the latter place, were all added to the missionary fund. In short, the earnings arising from the literary labours of Dr. Carey, Mr. Marshman, and Mr. Ward, of whatever description they might be, were all thrown into the common stock; and these earnings amount to more than *three thousand* a year. Such facts deserve to be recorded <sup>30</sup>.

<sup>29</sup> See No. XIV. p. 536—539.

<sup>30</sup> The Secretary to the Baptist Mission lately declared to Mr. Scott (see his Sermon, p. 56,) “ We now expend between  
 “ £6000 and £7000 annually on the missions and translations,  
 “ one half which sum is furnished by *three individuals*, the men  
 “ who do the work. The Missionaries, Carey, Marshman,

In their letter of September 24, 1804, the Missionaries say, "The *second* edition of the New Testament in *Bengalee* is hastening to a close. The edition of Luke, Acts, and Romans in *Bengalee*, 10,000 copies, is begun. We have also begun to print a part of the New Testament in the *Mahratta* language, with the Nagree types, of which we have a *complete fount*. These types will also do for the *Hindostanee* Bible. We are also beginning to cut a *fount of Orissa types*, in order to print all or part of the Testament in Orissa<sup>31</sup>." They add, that "the translations are going on in *Persian* and *Hindostanee*<sup>32</sup>." On August 14, 1805, the Missionaries again write, "We are forwarding the translating and printing of the Scriptures *as fast as possible*<sup>33</sup>." On the 14th of March, 1806, Mr. Marshman writes to Dr. Ryland<sup>34</sup>, "I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher, and a man of ability<sup>35</sup>. I

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"and Ward, earn considerably more than £1000 a year each by their literary labours, and they throw the *whole* into the common fund of the mission."

<sup>31</sup> Periodical Account, No. XV. p. 23.

<sup>32</sup> *Ib.* p. 24.

<sup>33</sup> *Ib.* p. 115.

<sup>34</sup> No. XVI. p. 224.

<sup>35</sup> Mr. Lassar is a native of China, but is an Armenian Christian, and uses the Armenian version for the translation of the Scriptures into Chinese. Dr. Buchanan, in his *Christian Researches*, p. 11, 12, relates, that Mr. Lassar resided at Macao, as commercial agent to the Portuguese; that he was engaged

“ have begun writing the language. John Marsh-  
 “ man and Jabez Carey are my companions. I  
 “ can only say now that I find it *perfectly attain-*  
 “ *able.*”

After the progress, which had been thus far made in learning, translating, and printing, says Dr. Carey, in his letter to Mr. Fuller, of May 15, 1806, “ Proposals for translating the Scriptures into *all the eastern languages* have been widely circulated, and *considerable subscriptions* have been already made<sup>36</sup>. Indeed these subscriptions in India, for the purpose of promoting the translations, amounted at that time, as appears from the Brief Narrative of the Baptist Mission, p. 55. to 14000 rupees, or 1750 l. In the course of the same summer, 1806, the Missionaries received from the Baptist Society a *thousand guineas* from the sum which had been subscribed in the preceding year for the purpose of promoting translations<sup>37</sup>. At

for the College at Fort William, which he exchanged for Serampore, in consequence of the expected, and afterwards executed, order of the Court of Directors, to reduce the College within narrower limits.

<sup>36</sup> No. XVI. p. 230. It appears also from p. 228, that Mr. Fernandez had previously appropriated the interest of 10,000 rupees to the general purposes of the mission.

<sup>37</sup> No. XVII. p. 281. It appears from the Appendix to No. XV. that the exact sum subscribed to the Baptist Fund for the sole purpose of *translations* in 1805, was 1298 l. 9s. 10d. On this subject the Missionaries say in their letter, dated Serampore, 29th of September, 1806, “ The *liberal supplies* which  
 “ we have lately received, to assist us in the work of translating  
 “ and publishing the Holy Scriptures *in the different languages*

the beginning of 1807, Dr. Carey's salary, as Professor in the College of Fort William, was doubled, which again increased the Missionary fund<sup>38</sup>. Nor were the labours of the Missionaries disproportioned to the state of their receipts. In February, 1807, says Dr. Carey, "Brethren Marshman, Ward, myself, and son Felix, are as fully employed as we can be in *translating and printing the Scriptures*. The Scriptures are translating into *eleven* languages, *six* of which are in the press<sup>39</sup>." In the course of the year they began a translation in a *twelfth* language, the Burmah; and at the end of the year 1807, Dr. Carey again writes word, "The work of *printing* the Scriptures is now going on in *six* languages, and that of translating them in *six* more. The *Bengalee* is all printed, except from Judges vii. to the end of Esther; the *Sungskrit* New Testament to Acts xxvii; the *Orissa*, to John xxi; the *Mahratta*, second edition, to the end of Matthew; the *Hindostanee*, (new version) to Mark v.; and Matthew is printing in

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"of Asia, furnish us with additional cause of gratitude to God." See No. XVII. p. 281.

<sup>38</sup> Ib. p. 333.

<sup>39</sup> Ib. p. 333, 334. Indeed so early as September, 1806, the Missionaries at Serampore were engaged in translating the Scriptures into *ten* languages, and in printing them in four. See the Letter of the Rev. D. Brown, late Provost at the College at Calcutta, dated 13th of September, 1806, and printed No. VIII. of the Appendix to the third Report of the Bible Society.

“Guzeratee.—The *translation* is carried on nearly to the end of John, in *Chinese, Telinga, Kurnata*, and the language of the *Seeks*. It is also carried on to a pretty large extent in Persian<sup>40</sup>, and began in *Burmah*.—In addition to the translations carrying on at *Serampore*, the Missionaries received manuscript copies of the Gospels, translated into *Malayala*, the language spoken in Travancore and the adjoining countries. They were translated from the Syriac, under the direction of the Bishop of the Syrian Churches in those parts, and sent to *Serampore* to be printed<sup>41</sup>”. To this account given by Dr. Carey of the progress

<sup>40</sup> In the Persian translation they were assisted by *Sabat*, who arrived at Serampore in May, 1807. Dr. Carey, in a Letter to Mr. Sutcliff, dated Serampore, 2d of June, 1807, says, “Last week an *Arabian* came hither from Madras, recommended from a respectable quarter. He has embraced the Christian religion, and I hope will feel its power. He was some time with the brethren Cran and Des Granges at Vizagapatan. This man, whose family name is *Sabat*, was first brought to think by reading the Koran, in which he found something that appeared to him contradictory. He wrote to a gentleman at Madras on the subject, who sent him an Arabic New Testament, which he carefully read \*: and the more he read the more light sprung up in his mind. He has resided several years in Persia, and is a very accomplished scholar in Persian and Arabic. *He is now assisting us in the Persian translation.*”

<sup>41</sup> Brief Narrative, p. 66.

\* This Arabic New Testament was one of the 10,000 copies which had been printed by the Society for promoting Christian Knowledge. See Dr. Buchanan's *Christian Researches*, p. 203.

made in translating and printing before the end of 1807, must be added, that in the course of the same year two new *founts of types* were completed, namely, in the *Orissa* and *Mahratta*, and that two other founts were begun for the *Burmah* and the *Chinese*, as also a new and improved fount of *Nagree* types<sup>42</sup>. Nor must it be forgotten, that Mr. William Grant, of Munoharee, who died in the October of this year [1807], bequeathed 20,000 rupees, or 2500 l. to the Missionary fund, *one half* of which, or 1250 l. was appropriated to the sole purpose of the *translations*<sup>43</sup>.

We have already seen the state of these translations as given by Dr. Carey at the end of the year 1807: and the state of them at the end of 1808, or the beginning of 1809, is thus represented in general terms, at the end of the Brief Narrative<sup>44</sup>.

“The translations, about which the Missionaries at Serampore are engaged, are twelve in number.

| <i>Languages.</i> | <i>Present Progress.</i> |
|-------------------|--------------------------|
| Bengalee          | Bible printed            |
| Sungskrit         | New Testament printed    |
| Orissa            | New Testament printed    |
| Hindostanee       | New Testament printing   |
| Mahratta          | New Testament printing   |
| Guzeratee         | New Testament printing   |

<sup>42</sup> Ib. p. 68.

<sup>43</sup> Ib. p. 67, 68.

<sup>44</sup> The account is given at the end of Section VI. which is entitled, “Progress of the Mission continued to January, 1809.”

Chinese


Telinga

Carnatic

Siku or Seeks

Persian

Burman


 New Testament trans-  
lating for the press.

“The New Testament in the *Malayala* is also  
“printing at *Serampore* for the use of the inhabi-  
“tants of *Travancore*.”

It is worthy of remark, that the progress *hitherto* made in the execution of the vast design originally conceived by Dr. Carey in the year 1803, and thus conducted to the beginning of 1809, was made *without the assistance of the British and Foreign Bible Society*. I have carefully examined the Periodical Accounts, which have been published by the Baptist Missionary Society, but find no account of any sum received from the Bible Society, except in the memoir of the Missionaries, dated *November*, 1809, and printed in No. XX. p. 52—63. Here they give an account at p. 58, 59, of what they had *expended* for the translations in 1807, 1808, 1809, and also what they had *received* during these three years, in aid of the translations. Now under 1807 and 1808, no sum appears from the Bible Society; but under 1809 is the following entry: “Messrs, Alexander and Co. on account of the British and Foreign Bible Society, 1000 l,” which in the following page is said to be “out of a donation of 2000 l. voted for translations by the British and Foreign Bible Society.” This statement of the Missionaries agrees both in *time* and in *amount*

with a similar entry in the disbursements of the Bible Society for the year ending the 31st of March, 1809, namely, "To the Corresponding Committee in India, to be applied at their discretion to the translation of the Scriptures into the native languages of oriental India 2000l<sup>45</sup>." This is the *first* entry in the Society's disbursements of money actually *paid* on account of the Corresponding Committee in India, though this 2000l. consisted of two separate sums of 1000l. each, which had been previously *voted*. Since therefore the 2000l. entered as *paid* among the Society's disbursements for the year ending the 31st of March, 1809, was the *first* 2000l. paid by the Society on account of the Corresponding Committee in India, it was the first 2000l. out of which this Committee had the *means* of paying 1000l. to the Baptist Missionaries. What *other* sum the Missionaries at Serampore have received from the Corresponding Committee, with which alone they have intercourse, and to which alone the remittances are made by the Bible Society, I am unable to say: But if the Missionaries *had* received any further sums, one should suppose, that some acknowledgement of it would appear in their statements to the Baptist Society. But in the twenty-second number of the Periodical Accounts, which is just published, there is a statement from the Missionaries of the progress made in the translations up to March, 1811; but neither in *this* number, nor in number XXI. which con-

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<sup>45</sup> See the end of the Appendix to the Fifth Report.

tains the proceedings of 1810, do I find any mention made of money received from the British and Foreign Bible Society<sup>46</sup>. Be this however—as it may, it is certain, that the great progress which the Missionaries at Serampore had made in the *translating and printing* of the Scriptures in *six* languages, and in the translating of them into *six* more, from the year 1800, when they began to print the Bengalee New Testament, to the beginning of 1809, was made without any assistance from the British and Foreign Bible Society.

I have been the more diffuse on this subject, because there are very few among the subscribers to the Bible Society, who have even *heard* of the Missionaries at Serampore; and the few, who have any knowledge of their exertions, ascribe those exertions to the aid of a Society, to which the obligations of the Missionaries are both late and comparatively small. I will quote only two examples, which shall be taken from Mr. Dealtry's *Vindication*. In the note at p. 46, is the following passage:

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<sup>46</sup> I do not mean merely that the name of this Society does not appear in the list of *subscribers*, (in the same manner as the *Edinburgh Bible Society*, with a benefaction of 200*l.*) which is not to be expected, as *all* the sums which they remit to India, are sent to their Corresponding Committee, to be employed at their discretion; I mean, that no acknowledgement of any further sum than the 1000*l.* received in 1809, appears in the communications of the Missionaries to the Baptist Society. It is true, that many *individuals*, who are friends of the Bible Society, as Mr. Wilberforce, Mr. Whitbread, &c. &c. are subscribers to the Baptist Fund; but this is different from a subscription of the Society in its *corporate* capacity.

“ Mr. Carey asks only 1000l. per annum, for some  
“ years, to complete and print all the versions necessary. *Wrangham's Sermon before the University of Cambridge*, 1807. Mr. Wrangham  
“ thus proceeds: the British and Foreign Bible Society, with honourable liberality, have already  
“ granted two separate sums of 1000l. each, for  
“ this noble object.” Now it is true, that Mr. Wrangham has written to this effect in his Sermon, note 35. It is likewise true, that in the interval, between the two sentences, quoted by Mr. Dealtry, Mr. Wrangham has in a parenthesis, “ (Extract of  
“ a Letter, dated Calcutta, Feb. 27, 1804,)” which parenthesis Mr. Dealtry has *omitted*. Now this very Extract of a Letter of Mr. Carey, dated Calcutta, Feb. 27, 1804, is printed in the Appendix to the First Report of the Bible Society, No. XVIII. and is as follows: “ We have engaged in a translation of the sacred Scriptures into the Hindostanee, Persian, Mahratta, and Oottul languages;  
“ and intend to engage in more. Perhaps so many  
“ advantages for translating the Bible into all the  
“ languages of the East, will never meet in any one  
“ situation again, viz. a possibility of obtaining  
“ learned natives of all these countries; a sufficiency of worldly good things (with a moderate  
“ degree of annual assistance from England) to  
“ carry us through it; a printing office; a good  
“ library of critical writings; a habit of translating;  
“ and a disposition to do it. We shall, however,  
“ need about a 1000l. per annum, for some years,  
“ to enable us to print them; and with this it may  
“ be done in about fifteen years, if the Lord pre-

“serves our lives and health.” Now as Mr. Dealtry is well acquainted with the records of his own Society, why did he not appeal to the Letter, to which Mr. Wrangham referred, instead of *omitting* that reference, and resting on *Mr. Wrangham* for authority? From the representation made by the latter, and repeated on his authority by the former, every reader will conclude, that the application for the 1000l. a year, was made *to the Bible Society*, especially when the reference to the Letter is *omitted*, as in Mr. Dealtry’s note. Another conclusion, which necessarily follows from this statement, is, that for the annual thousand required by Mr. (now Dr.) Carey, the Missionaries are wholly indebted to the *Bible Society*: for not a syllable is there said about the *Baptist Society*. But Dr. Carey’s Letter of Feb. 27, 1804, though printed among the records of the *Bible Society*, was addressed to the Secretary of the *Baptist Society*. Nor could Dr. Carey have the Bible Society even in *contemplation*; for when he wrote that Letter at *Calcutta*, the Bible Society was hardly brought into existence in *England*. It is one of those Letters, which the Missionaries wrote about that time to the members of their own Society. I have already quoted the Letter, which Dr. Carey wrote on this subject so early as December 14, 1803. I have already noticed the Resolution of the Baptist Society on the 23d of May, 1804, to open a subscription on this account: I have already shewn, that the subscriptions to the Baptist Fund for the purpose of translations, have produced an annual average to this very day, of two hundred pounds more, than the thousand required. I have

further shewn, that the two sums of 1000l. each, though certainly *voted* by the Bible Society before Mr. Wrangham printed his Sermon, are not entered as *paid* before the year ending March 31, 1809; and that of the 2000l. then paid, only *one half* came into the hands of Dr. Carey and the other Missionaries at Serampore. To be silent therefore on the exertions of the *Baptist Society*, and ascribe to the assistance of the *Bible Society* the translations, which have been executed by Dr. Carey and his associates, is an act of great injustice to the *former Society*, which has contributed largely to the translation of the Scriptures, and *began* their contributions before the latter existed.

The other passage is in Mr. Dealtry's *Vindication*, p. 73, where we find an Extract from a Letter, written by a Clergyman at Calcutta; which Extract, after mention made of the labours of Mr. Martyn with his coadjutors, and lastly, of the exertions of the Missionaries at Serampore, concludes with the following observation. "This happy beginning " could not have advanced beyond the threshold, " without the fostering care of the British and " Foreign Bible Society." Now this Letter was written at Calcutta on April 28, 1808, as appears from the Fifth Report, Appendix, No. VII. where it is printed. But in order to determine, whether the Missionaries at Serampore had not advanced in their translations *beyond the threshold* before the fostering care of the Bible Society had reached them, we need only have recourse to Dr. Carey's statement at the end of 1807, that is *four months* before this Letter was written. For Dr. Carey

there says: "The work of *printing* the Scriptures " is now going on in *six* languages, and that of " *translating* them in *six more*<sup>47</sup>. Even at the " *beginning* of that year, six translations were in " the press, and five more were making<sup>48</sup>." And if Dr. Carey's evidence is insufficient, I can appeal to the evidence of the letter-writer himself, the Rev. D. Brown, late Provost of the College at Calcutta, and now Secretary to the Corresponding Committee there. For in a Letter, which he himself wrote so early as Sept. 13, 1806, and which is printed in the Third Report, Appendix, No. VIII. he says: "On coming down this morning from Se- " rampore, I requested the Missionaries to send " me a few specimens of their labours, whether in " *the press*, or in *manuscript*, to be forwarded to " you by the packet, which closes this day. They " have sent me the following:

" 1. Shanscrit. Two first Gospels will be ready " by the end of this year.

" 2. Bengalee. This is a new and most admirable translation of the *whole Scriptures*.

" 3. Mahratta. The four Gospels are printed " off.

4. " Orissa. A sheet from the press, not corrected. This work is in great forwardness.

" In manuscript.

" 5. Telinga.

<sup>47</sup> Further particulars of this statement have been already quoted from the Brief Narrative of the Baptist Mission, p. 66.

<sup>48</sup> See Dr. Carey's account, dated February 18, 1807, in the Periodical Accounts, No. XVII. p. 333, 334.

“ 6. Shanscrit Hindoostanee.

“ 7. Delhi Hindoostanee.

“ 8. Guzerattee.

“ 9. Persian. (Book of Psalms is finished.)

“ 10 Chinese.”

Now on the 13th of September, 1806, when Mr. Brown wrote this letter from Calcutta, the very first 2000l. which was sent to India by the Bible Society had not been even *voted*; for it consisted of two separate sums, of which the second thousand was voted on the 13th of April, 1807, that is *seven months* after Mr. Brown wrote this Letter<sup>49</sup>. Nor must it be forgotten, that Dr. Carey’s “most *admirable translation* of the whole Scriptures” into Bengalee, was begun not less than *ten* years, and even the *printing* of it not less than *four* years before the Bible Society *existed*. At the beginning of 1800, his Bengalee version of the New Testament was put to press at Serampore, and finished at the beginning of the following year. In 1802, the first volume of the Old Testament was printed, and a *second* edition of the New Testament was put to press. In 1803, was formed the grand design of translating the Scriptures into all the languages of the East: and the Missionaries proceeded immediately (as appears from Dr. Carey’s Letter of Feb. 27, 1804) to the Hindostanee, the Persian, the Mahratta, and the Oottul, or Orissa. It appears from the same letter, that the Missionaries had already every advantage for translating the Bible into

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<sup>49</sup> See the end of the Appendix to the Third Report.

the languages of the East; that they had the means of obtaining learned natives from all those countries; that they had a printing office; a good library of critical books; a habit of translating; and a disposition to do it. All these advantages had been obtained before the Bible Society existed. They wanted nothing from *England* to enable them to execute their grand design, but an annual supply of 1000*l.* for that purpose: and this supply they have uninterruptedly received to this very day, out of the subscriptions raised by their *own* Society. Can it be true then, that the translations, which have been made by the Missionaries at Serampore, “could not have advanced beyond the *threshold*” “without the fostering care of the British and “Foreign Bible Society?” They received indeed from this Society a gratuity of 1000*l.* in 1809, that is *nine* years after they had begun the business of *printing*, and *fifteen* years after they had begun the business of *translating*. And what is *one* thousand in comparison of the *many* thousands contributed from *other* sources, for the sole purpose of promoting the translations at Serampore. More than 2500*l.* were subscribed to the Baptist fund, in aid of the Bengalee version, before the Bible Society had existence<sup>50</sup>: and more than 8600*l.* have been subscribed within the last seven years, to cover the annual thousand required for their more extended operations<sup>51</sup>. If to these sums be added the 1750*l.*

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<sup>50</sup> See the Appendix to the Periodical Accounts, No. VI—XIII.

<sup>51</sup> Ibid. No. XV—XXII.

subscribed in India for the translations in 1806, and Mr. Grant's legacy of 1250 l. to the same purpose in 1807<sup>52</sup>, the amount will exceed 14,000 l. All this is quite independent of the subscriptions to the *general* purposes of the mission, which, during the last seven years, have amounted to more than 18,000 l. Lastly, it appears from various passages in the Letters of the Missionaries, that they *themselves* contributed, as well money as labour to the business of translating and printing the Scriptures. How *much* they have contributed to this purpose, does not appear. But as they contribute upon the whole not less than 3000 l. a year<sup>53</sup>, we may be assured, that their contributions to the translations are not inconsiderable. Under all these circumstances, it is impossible that the Missionaries at Serampore should have been dependent on the Bible Society, for the progress which they have made in the translation of the Scriptures. And as their merits are so little noticed in the Reports of that Society, it is a question, whether the money, which they have received from it, is a compensation for the neglect, to which they have been thereby exposed, and for the loss of the credit, which has been taken from them by the Bible Society for its own use.

Having thus explained the various sources of income possessed by the Missionaries at Serampore, having shewn the advantages, which they derived

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<sup>52</sup> Brief Narrative, p. 55, 67.

<sup>53</sup> See note 30.

from their intercourse with learned natives, from their well supplied printing office<sup>54</sup>, and their own acquirements in the languages of Asia<sup>55</sup>, I will conclude the account with the last statement, which has been received from the Missionaries, and is dated March, 1811.

“ The progress of the translations is as follows<sup>56</sup> :

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<sup>54</sup> With a fount of Bengalee types they were provided so early as May, 1800, for in that month they began to print the Bengalee New Testament. In 1803, a new fount of *Nagree* types, consisting of eight hundred letters, and combinations of letters, was completed, (Brief Account, p. 41, and Per. Acc. XV. p. 23.) In 1804, they prepared a fount of *Orissa* types, (Ibid.) and other types were soon prepared, as they were wanted. A fount of Persian types was sent them by their own Society, from England. (Ibid. XX. 56.) In 1809, the Missionaries say, “ the printing office belonging to the Mission, contains Sungskrit, Hindoosthanee, Arabic, Persian, Bengalee, Orissa, Telinga, Sihk, Mahratta, Greek, Hebrew, and English types, beside presses, and every other article necessary for printing the sacred volume.” Per. Acc. XXI. 113, 114. “ This happy degree of success, (add the Missionaries) which surprises even us, who are upon the spot, has been granted within the space of NINE YEARS.” These *nine years* date from 1800. In this list are not included the *Nagree* types above mentioned, nor the Chinese blocks, which were begun in 1808, but will be described hereafter. In 1809, they prepared likewise Burman types. (Per. Acc. XX. 56.)

<sup>55</sup> In addition to the knowledge which they themselves have acquired in the languages of the East, they have greatly contributed to the learning of them by others. Dr. Carey has published Grammars in the Sanscrit, Bengalee, and Mahratta languages; and Mr. Marshman has published a dissertation on the Chinese.

<sup>56</sup> Periodical Accounts, No. XXII. p. 244.

“ 1. *Bengalee*. The whole Old and New Testament translated and printed. A second edition of the Pentateuch in the press, and printed to about the middle of Leviticus <sup>57</sup>.

“ 2. *Sungskrit*. An edition of one thousand five hundred copies of the New Testament translated and printed. The Old Testament translated to Ruth, and printed to the end of the Pentateuch.

“ 3. *Hindoo, or Hindoost'hannee*. The New Testament translated and printed. The Old Testament translated, except the Pentateuch.

“ 4. The *Mahratta*. The New Testament translated and printed. The Hagiographia nearly translated.

“ 5. The *Orissa*. The New Testament, the poetic and prophetic books, translated and printed.

“ 6. The *Punjabee*, or the language of the *Seiks*. The New Testament translated, and the printing of it begun. The Old Testament translated to Numbers.

“ 7. The *Chinese*. Matthew and Mark translated and printed.

“ 8. The *Telinga*. The New Testament translated; and the Old Testament to Numbers.

“ N. B. A fount of Telinga types about finished.

“ 9. The *Kurnata* or *Carnata*. The New Testament translated, and the Old Testament to Numbers.

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<sup>57</sup> We have already seen, that two editions of the Bengalee New Testament had been *previously* printed. The whole Bengalee Bible left the press at the beginning of 1809.

“ 10. The *Gujurattee*. The New Testament translated.

“ 11. The *Cashmeera*. The translation of the New Testament begun, and a fount of types about completed <sup>53</sup>.

“ 12. The *Burman*. A pamphlet, containing important Scripture extracts, translated and printed for immediate circulation.”

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Let us now take a geographical survey of the several Asiatic translations, which have been described in this section; and as we have been lately occupied with the peninsula of India, let us commence our survey with this portion of Asia.

In the peninsula of India, which is bounded by the Indus on the west, by the eastern branch of the Ganges on the east, and extends from Lahore in the north to Cape Comorin in the south, *eleven* languages are used; the Sanscrit, the Hindostanee, the Bengalee, the Orissa, the Telinga, the Tamul, the Maylayalim, the Carnata, the Mahratta, the

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<sup>53</sup> In a preceding statement of the translations, as they stood at the beginning of 1809, the 11th place was occupied by the *Persian*, which is here exchanged for the *Cashmeera*. The fact is, that the Missionaries at Serampore, after having made a considerable progress with the Persian translation, and after having begun even to print it, (No. XVII. p. 334.) desisted, when Mr. Sabat, who had been at Serampore assisting the Missionaries, (see note 40,) was removed to another quarter, to conduct a Persian translation under the superintendence of Mr. Martyn.

Guzerattee, and the Seek ; to which may be added the Cingalese, spoken in the Island of Ceylon. The Sanscrit, or (as the Baptist Missionaries now write it) Sungskrit, is *read* all over India ; the Hindostanee is more or less *spoken* all over India. The Sanscrit is not only the language of the sacred writings among the Hindoos, and is an object therefore of particular study among the Bramins, but is the parent of almost every dialect of India ; consequently a translation of the New Testament into the Sanscrit was a matter of the highest importance, and this translation was both made and printed by the Missionaries at Serampore before the expiration of 1808. They have likewise both translated and printed the Pentateuch. The Hindostanee is a compound of old Hindoo, Arabic, and Persian, which are mixed in different proportions, in different places, and by different speakers, yet so as to be intelligible to each other. This language therefore being likewise so general in India, a translation of the Scriptures into Hindostanee was again of great importance. Hence the celebrated German Missionary, Benjamin Schultze, more than seventy years ago, translated the New Testament and a part of the Old Testament into Hindostanee, which translations were printed at Halle, and transmitted to India. A second Hindostanee version, but comprising only the four Gospels, was made by learned natives, under the inspection of Mr. Hunter, and printed in 1804 at the College of Fort William. A third Hindostanee version, comprising the whole New Testament, has been made and printed at Seram-

pore. The translation of the Old Testament is likewise finished by the Missionaries, with the exception of the Pentateuch.

Of the *provincial* languages of India, the Bengalee is in some respects of the greatest importance, as being not only the language of a very extensive country, but of a country which contains the capital of our Indian territories. Now the whole Bible has been translated into this language by Dr. Carey. He devoted fifteen years to this translation, and its excellence is generally admitted. The Bengalee New Testament was printed at Serampore so early as 1800, and the translating and printing of the Old Testament was finished at the beginning of 1809. If we go southward along the bay of Bengal, we enter the province of Orissa, which is now a part of British India, and is likewise of great importance in a *religious* view, as being a chief theatre of Hindoo superstition, the seat of those idolatrous and horrid practices, which are exhibited annually at Jaggernaut. A translation therefore of the Scriptures into the *Orissa* language was again of peculiar importance. Now the Missionaries at Serampore had both translated and printed the New Testament in *Orissa* at the beginning of 1809; and since that period have both translated and printed the prophetic and poetic books of the Old Testament. And, as it is their usual practice, when they have translated the Scriptures into any language, to establish a *Mission* in the country where that language is spoken, they have done the same in Orissa; and hence their efforts will be more effectual, in gradually weaken-

ing the superstition of the Hindoos, and drawing them over to Christianity, than the united exertions of the Bible Society. For mere translations of the Bible, unaided by Missionaries, (which the Bible Society can never employ,) though in single instances those translations may operate on men of *learning*, can have no effect on the *mass* of idolatrous nations. On the south of Orissa, to the banks of the Kristna, and extending from the sea on the East to beyond Golconda on the west, lie the Northern Circars, in which is spoken the language called *Telinga*. Into this language likewise the Missionaries of Serampore have translated the New Testament, with a part of the Old; and have provided themselves with a fount of Telinga types for the purpose of printing their translation. From the Kristna southward, along the coast of Coromandel to Cape Comorin, is spoken the *Tamul* language. Into this language the whole Bible was translated by the German Missionaries, Ziegenbalg and Schultze; and their translation had gone through various editions before the year 1804. Another translation of the New Testament into the Tamul was made by Fabricius, and printed at Madras in 1777. The Missionary Schultze translated also the Bible into a particular dialect of the Tamul, the Telugian or Warugian, though his translation has never been printed. In the adjacent country of Travancore on the coast of Malabar, and extending northward to Tellicherry, is spoken the language called *Malayalim*. Into this language the New Testament has been translated from the Syriac, under the direction of a Syrian

Bishop in Travancore; so early as 1807 the four Gospels in the *Malayalim* were sent to *Serampore* to be printed; and at the beginning of 1809 it appears, that the whole of the New Testament in *Malayalim* was printing there at the Missionary press<sup>59</sup>. In the country extending northward from Tellichery to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore, is used the language called *Kurnata*, or *Carnata*. Into this language the Missionaries of Serampore have translated the New Testament, with a part of the Old. From Goa northwards to Surat, and from Bombay eastwards to Bengal, is spoken the *Mahratta* language, which, both from the extensiveness of the country in which it is used, and the power of the people who speak it, is of material consequence. In this language also the Missionaries of Serampore have both translated and printed the New Testament. From Surat along the coast to the Indus and to Persia, and northwards as far as Agimere, is spoken the *Guzeratic*, or, as sometimes written, the *Gujerattee*. Into this language also the Missionaries have translated the New Testament, and in 1808 had begun to print it. Further northwards, between the Indus and Bengal, lies the country of the Seeks, into whose language also the Missionaries have translated the New Testament, with a part of the Old; and the *printing* of the New Testament is begun. The vast peninsula

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<sup>59</sup> Brief Narrative, p. 67. 83.

of India therefore, taken in its utmost extent, has been thus provided with translations of the Scriptures, and chiefly by the Missionaries of Serampore <sup>60</sup>.

If we cross from the peninsula to the island of Ceylon, we find the *Tamul* language spoken in the northern part, into which the whole Bible has been already translated. In the southern part of the island is spoken the Cingalese, in which language the Dutch printed at Columbo the Gospels in 1739, the Acts in 1771, as also the Psalms in 1755 and 1768. In 1780 they printed at Columbo another edition of the Cingalese Gospels; and in 1783 the whole of the New Testament in the Cingalese, with a part of the Pentateuch <sup>61</sup>.

On the north of Hindostan lies the country of Cashmire, which abounds with native Jews; and hence Dr. Buchanan <sup>62</sup> considers a translation of the Scriptures into Cashmirian as peculiarly important. Now the Missionaries at Serampore have not only begun to translate the New Testament into this language, but have provided a fount of Cashmirian types for the purpose of printing it. Eastward of Cashmire, and on the north of Bengal, lies the extensive country of Tibet or Bootan. Whether the language spoken in this country is the same as the Cashmirian (or Cashmeera), or whether it is

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<sup>60</sup> A map, representing the extent of country in which the languages abovementioned are spoken, is prefixed to the Brief Narrative of the Baptist Mission.

<sup>61</sup> See the Sixth Report of the Bible Society, App. p. 86.

<sup>62</sup> Christian Researches, p. 247.

different, I do not know; but the Missionaries have learnt the language which is spoken in Bootan, and are translating the Scriptures into that language. For in their Report, dated January, 1810, they say, "Access to the people of Hindostan, Bengal, *Bootan*, Orissa, Burmah, and China, is obtained by a *knowledge of their languages*. "The Holy Scriptures are distributing, or are soon to be distributed, *among all these and among other nations* in their own tongues<sup>63</sup>." Eastward of Bengal lies the Burman empire; and though the Missionaries of Serampore have hitherto printed only extracts from the Scriptures in the Burman language<sup>64</sup>, yet from the proficiency which has been made in it, particularly by Mr. Chater and Dr. Carey's eldest son, and from the Missionary connexions at Rangoon, they are furnished with every facility to proceed. Where the Burman language ceases to be spoken, the Chinese language begins; a language spoken by the largest associated population in the world. In this language, Mr. Marshman, with his two sons, and a son of Dr. Carey, have made an extraordinary proficiency<sup>65</sup>. In

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<sup>63</sup> Periodical Accounts, No. XXI. p. 113.

<sup>64</sup> Mr. Chater, who made the translation at Rangoon, gives an account of these extracts in a letter, dated 14 Nov. 1809, and assigns the reasons why he had made a *selection* from the Scriptures for the use of the Burmans, instead of making a *continued* translation.

<sup>65</sup> See the Account of the Examination of the Students in

deed they had made some progress in this language so early as March, 1806, as appears from a letter to Dr. Ryland, above quoted. They soon began to translate the New Testament into Chinese; and before November, 1809, they had translated the four Gospels, the Acts, and the Epistles of St. Paul as far as that to the Ephesians<sup>66</sup>. Nor was the difficulty of learning the Chinese language the only difficulty which they overcame. At the beginning of 1808 they made preparations for the *printing* of it. “ More than eighteen months ago “ (say the Missionaries in November, 1809<sup>67</sup>,) “ we began to employ, under Chinese superintendence, certain natives of Bengal, for many years “ accustomed to cut the patterns of flowers used “ in printing cottons, and have found them succeed beyond our expectation. The delicate “ workmanship required in their former employ “ fits them for cutting the stronger lines of the “ Chinese characters, when they are written, and “ the work is superintended by a Chinese artist. “ Some months ago we began printing a newly-

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the Chinese Language, held at the Mission-Seminary of Serampore, 26 Sept. 1808, printed in the Per. Acc. No. XIX. p. 537.

<sup>66</sup> Ib. No. XX. p. 56.

<sup>67</sup> Ib. p. 54, 55. The Account from which the passage here quoted is taken is superscribed *November*, 1809. The editor observes in a note, that it was drawn up in *August*, 1809; but it is not very material whether the eighteen months are counted back from August or November, 1809. In either case their preparations for Chinese printing began early in 1808.

“ revised copy of the Gospel by Matthew, to the  
 “ middle of which we are nearly advanced. The  
 “ difficulty of afterwards correcting the blocks  
 “ causes us to advance with slow and fearful cir-  
 “ cumspection. The whole New Testament will  
 “ be printed in octavo, on a size resembling that  
 “ of Confucius<sup>63</sup>, so common and so highly vene-  
 “ rated among the Chinese. Two pages are cut  
 “ on one block. When printed off, the page is  
 “ folded so as to have the two blank sides inward,  
 “ in the manner of the Chinese. The blocks are  
 “ made of the wood of the tamarind-tree.” Of  
 the extreme care and pains bestowed by these  
 Missionaries, both on the translating and on the  
 printing of it, we may form some judgement from  
 what they further say in the same account of the  
 year 1809. “ We have retained *another* learned  
 “ Chinese at £4 per month, beside his board,  
 “ &c. to superintend the cutting of the characters,  
 “ and to examine the translation with brother  
 “ Marshman. After brother Marshman has gone  
 “ through it in various ways with Mr. Lassar, he  
 “ carefully examines it again with this learned  
 “ Chinese alone, causing him to read it, and give  
 “ his idea of the meaning of every sentence and  
 “ character. As he has not the least previous ac-  
 “ quaintance with the sense of the passage, not

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<sup>63</sup> This refers to their edition of Confucius, with an English translation and commentary, which had just then left the press at Serampore, where many other works have been printed in Oriental languages, beside the translations of the Scriptures. See Periodical Accounts, No. XXI. p. 112, 113.

“ understanding English, brother Marshman has  
“ an opportunity of marking the least deviation  
“ from the original, and of canvassing such pas-  
“ sages anew with Mr. Lassar, which is done pre-  
“ viously to their being written for engraving <sup>69</sup>.”

Such are the exertions of those extraordinary men, the Missionaries of Serampore, who, in the course of eleven years from the commencement of 1800 to the latest accounts, have contributed so much to the translation and dispersion of the Scriptures in the Oriental languages, that the united efforts of *no Society whatever* can be compared with them. *These* are the men, who, before the Bible Society *existed*, formed the grand design of translating the Scriptures into all the languages of the East; *these* are the men who have been the grand instruments in the execution of this stupendous work; *these* are the men who are best qualified to *complete* the design so nobly begun, and hitherto so successfully performed; who in the knowledge of languages, which they themselves have acquired; who in the seminary at Serampore designed for the education of future translators; who in their extensive connexions with men of learning throughout the East; who in the Missionary printing-office, so well supplied with types of almost every description; and who in the extensive supplies afforded by the Baptist Society, augmented by their own

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<sup>69</sup> Similar collations take place in respect to the other languages, in all of which the Missionaries are assisted by Pundits, or men of learning in those languages, who take care that the idioms of the respective languages are preserved.

noble contributions, are in possession of the means, which are required for that important purpose. *These* are the men therefore, who are entitled to the thanks of the British Public, though their labours are applied, to swell the pomp of an institution, in which they did not originate, and with which they are only partially connected.

But let us return to our geographical survey. If we go westward from India to Persia, we find that here also the Missionaries of Serampore had made provision for a translation of the Scriptures. They not only applied themselves to the study of the Persian, but introduced it in their Missionary school, or Oriental seminary, at Serampore. Mr. Marshman, in his letter of January 14, 1807, says, "With Persian two or three persons in our family are acquainted, and it is *constantly taught in our school* <sup>70</sup>." In May, 1807, Sabat, an Arabian, settled at Serampore, and assisted the Missionaries in their Persian translation <sup>71</sup>. Before the end of that year the Persian translation had been "carried on to a pretty large extent" <sup>72</sup>: a fount of Persian types was sent them from England by their own Society <sup>73</sup>; and the printing of the Persian translation had actually commenced <sup>74</sup>. But the removal of Sabat from Serampore put an

<sup>70</sup> Periodical Accounts, No. XVII. p. 328.

<sup>71</sup> Ib. p. 350, 351.

<sup>72</sup> These are the words used in the Brief Narrative, p. 67.

<sup>73</sup> See note 54.

<sup>74</sup> Periodical Accounts, No. XVII. p. 334.

end to *their* labours in the Persian translation <sup>75</sup>. The Scriptures had been partly translated into Persian some centuries ago. We have seen that the Pentateuch and the four Gospels were printed in the London Polyglot, and that another Persian translation of the four Gospels was published by Wheloc and Pierson in the same year. These are in fact translations into the *present* Persian language, for they were made many centuries after the conquest of Persia by the Saracens; they were made long since the extinction of the ancient Persian, and the formation of the present Persian by an admixture of Arabic. But the style and the orthography of the Polyglot version is said to be now antiquated at Ispahan <sup>76</sup>, though probably not more than the style and orthography of Henry the VIIIth is now antiquated in England. A later version of the four Gospels was made in 1740 by command of Nadir Shah, though it is not held in very high estimation <sup>77</sup>. But Colonel Colebrooke's translation of the four Gospels into Persian, which was printed at Calcutta in 1804, is, I believe, very generally esteemed. Westward of Persia lies that immense territory, in which the Arabic language is spoken, and which is cultivated as widely as the Mahometan religion extends. In this language the whole Bible is printed in the Paris

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<sup>75</sup> In their statement of November, 1809, they say of the Persian translation, it "is removed from under our care." *Ib.* No. XX. p. 62.

<sup>76</sup> Buchanan's *Researches*, p. 181.

<sup>77</sup> *Ib.* p. 184.

and London Polyglots; an edition of the New Testament was printed for circulation in the East by the Society for promoting Christian Knowledge; and with the same view a new edition of the whole Bible from the Polyglot text was undertaken by the late Professor Carlyle, and is now ready for delivery. The turns of expression in common conversation may have changed since the period when this translation was made. But the language of this translation is precisely the language of the Koran, which is read and understood wherever Arabic is now spoken, as our *own* Bible is every where understood in England, though its style is very different from that of modern writing. In fact, the Koran has contributed to *preserve* the Arabic from the changes to which it might have been otherwise exposed; and as all our Arabic translations were made long after the time when the Koran was written, they cannot be antiquated where the Koran is understood. Another Arabic version, containing also the whole Bible, was published at Rome in 1671 by the *Congregatio de propagandâ fide*, and expressly for the use of the Arabian Christians. It was conducted by Sergius Risius, Maronite Archbishop of *Damascus*, whose native language was Arabic, and who would have hardly undertaken to superintend a translation, which was not intelligible to the persons for whose use it was designed <sup>78</sup>. The Patriarch of *Antioch* printed also the Arabic Bible at Bucharest in

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<sup>78</sup> Le Long Bibliotheca Sacra, ed. Masch. P. II. vol. i. p. 114.

Wallachia in the year 1700<sup>79</sup>; and in 1752 Raphael Tuki, Bishop of Arzan el Rum, (commonly called Erzerum,) again undertook an edition of the Arabian Bible, under the patronage of the *Congregatio de propagandâ fide*<sup>80</sup>.

Another language of Asia, read though not spoken over as great an extent of country as Arabic, is the *Armenian*, into which the Bible was translated in the fifth century, and of which there are various editions already described. The Armenians are not confined to the country from which they take their name; they are dispersed from the western to the eastern extremity of Asia; they have establishments in the principal towns of Asiatic Turkey, of Persia, and of India; and in many of these towns form a considerable part of their population. A translation therefore of the Scriptures into the Armenian language has made provision for an immense population; for though, like the Jews, the Armenians learn the language of the country where their families are settled, they learn also, like the Jews, the language of their sacred writings, in which also they perform the service of their Church<sup>81</sup>. The Christians of Georgia have like-

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<sup>79</sup> Le Long *Bibliotheca Sacra*, ed. Masch. P. II. vol. i. p. 117.

<sup>80</sup> This edition is described in the *Repertorium for biblical and Oriental Literature*, vol. x. p. 154. N. B. This work, which contains a treasure of Oriental literature, was published at Leipzig in eighteen volumes, between the years 1777 and 1786.

<sup>81</sup> The Armenians have not less than six Patriarchs. Their chief Patriarch resides in the monastery of Etshmiadzin, a few

wise the Bible in their own language, which was printed at Moscow in 1743. But the language, which I am now going to mention, is of very great importance in respect to the means which it affords for the circulation of the Scriptures. “ Perhaps  
 “ there is not a more *extensive* language in the  
 “ world than the *Turkish*. It is spoken through  
 “ the whole of the Turkish empire, and a great  
 “ part, if not the greater part, of Persia. It is  
 “ the written language throughout all the *Tartar*  
 “ *tribes*, which are still numerous; beside that,  
 “ the various *dialects* of the Tartar differ from it  
 “ more in *pronunciation* than any thing else<sup>81</sup>.”  
 Now a translation of the New Testament into this language, so important not only in itself, but affording the means of making *other* translations in the various *Tartar* dialects, was printed at Oxford in 1666; and part of it was reprinted at Halle about the middle of the last century. Of this Turkish translation says Helladius, in reference to

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miles from Erivan, which the Armenians call Waharshabat. The second resides at Sis, in the Turkish province of Adana; the third at Gandsasar, in the Persian province of Shirvan; the fourth in the island of Aghtamar; the fifth at Jerusalem; and the sixth at Constantinople. There is also an Armenian Patriarch resident on Mount Lebanon, but he is nominated by the Pope, and is acknowledged only by those Armenian Christians who have submitted to the Church of Rome. This account is taken from Büsching’s Geography, Part V. p. 56, printed at Hamburg in 1781.

<sup>81</sup> This account is given by one of the Missionaries at Karass, and is printed in the Seventh Report of the British and Foreign Bible Society. Appendix, p. 14.

those Christians of the East, who speak only Turkish, "*Summas Anglis referunt gratias, quod Novum Testamentum tam nitide linguâ Turcicâ edendum curaverint*"<sup>83</sup>." This Turkish translation was promoted by the celebrated Robert Boyle, and printed conjointly at his expence, and the expence of the Turkey Company.

Having thus described the translations, which have been made for the *continent* of Asia, I have only to notice the provision, which has been made for the islands. In the great Asiatic Archipelago, the language by far the most extensively spoken is the *Malay*: and this language "is daily increasing in its importance to the British nation"<sup>84</sup>." It has a great affinity with the Arabic, and is written with Arabic letters. Now a translation of the whole Bible into the Malay language, was printed, as we have already seen, in the Arabic character at Batavia, in 1758<sup>85</sup>. And as the dialect of the Malay, which is spoken in Sumatra, differs from the Eastern Malay, Mr. Jarrett undertook a translation of the New Testament into this dialect, of which he was preparing the four Gospels for the press in 1804<sup>86</sup>.—Of the translation made by the Dutch

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<sup>83</sup> Status præsens Ecclesiæ Græcæ, p. 289.

<sup>84</sup> Buchanan's Christian Researches, p. 99.

<sup>85</sup> Even the marks which the Malays have in *addition* to the Arabic letters, were used in this edition. See Dr. Leyden's Dissertation on the Languages and Literature of the Indo-Chinese, in the Asiatic Researches, Vol. X. p. 188. It was printed in 5 vols. 8vo. under the direction of the Dutch Governor-General of the Indies.

<sup>86</sup> College of Fort William, p. 230. Mr. Jarrett has been

into the Cingalese, I have already spoken. Nor did they neglect even the distant island of Formosa.

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Let us now consider what *additions* the Bible Society has made to the stock of Asiatic translations described in this section, which embraces all the *principal* languages of Asia, extending from the western to the eastern frontier. On this subject, the following statement is made in the seventh and last Report, p. 6. “It may be generally observed, “that the various translations are all proceeding “with great spirit and energy; and that the accuracy of these versions is considered by the Calcutta Committee a point of the first importance; “that a spirit of harmony prevails among the “translators; and that in the course of a few years “there will be editions of the Scriptures in various “Oriental languages. Among these, the *Tamul*, “*Malay*, *Sanscrit*, *Bengalee*, *Orissa*, *Seek*, *Hindoostanee*, *Mahratta*, are already printed, or in “the press. The *Arabic*, *Persian*, *Telinga*, *Malayalim*, *Burman*, *Carnatica*, and several other “dialects, to be hereafter enumerated, together “with the *Chinese*, are preparing, and the printing

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also engaged some time in preparing a Dictionary of the Western Malay. A Grammar and Dictionary of the Eastern Malay has been written by Mr. Shaw. Ibid. p. 231.

“ of some of them is begun.” The other dialects, to which reference is here made, are enumerated at p. 11, and are “ the *Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai.*” Now as these various translations are represented as “ *all proceeding with great spirit and energy,*” I will divide them into six classes, which will shew more precisely the *extent* of the services, which have been rendered by the Bible Society in respect to these *twenty-two* Asiatic languages or dialects.

Class I. *Arabic.*

Class II. *Persian.*

Class III. *Malay and Tamul.*

Class IV. *Sanscrit, Hindostanee, Bengalee, Orissa, Mahratta, Seek, Telinga, Carnatica, Burman, and Chinese.*

Class V. *Malayalim.*

Class VI. *Afghan, Maldivian, Bugis, Macassar, Siamese, Rakheng, and Jagatai.*

1. With respect to the *Arabic*, the translation making by the Society has hitherto been conducted by Sabat, under the inspection of Mr. Martyn, who, in his account, dated Cawnpore, December, 1809, says: “ In the *Arabic* only the *Epistle to the Romans, and first Epistle to the Corinthians,*” are done, with a few chapters of St. Matthew’s “ Gospel.” He expresses however a hope, that the New Testament will be finished in the course of two years<sup>87</sup>. The latest account of this translation, which has been laid before the public, is

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<sup>87</sup> Seventh Report, Appendix, p. 24.

dated Calcutta, Oct. 19, 1810, in which Mr. Brown, the Secretary to the Corresponding Committee, says: "The Arabic is now *under consideration*<sup>88</sup>;" but what *progress* had been made in the translation of the New Testament is not stated. How far a *new* Arabic translation was necessary, I am not competent to decide. But we have already seen, that the whole Arabic Bible has been repeatedly printed, and that three of these editions were conducted by Christian Bishops, whose native language was Arabic, and expressly for the use of the Arabian Christians.

2. The new *Persian* translation has been likewise conducted by Sabat, under the superintendence of Mr. Martyn, who, in his Letter, dated Cawnpore, Dec. 1809, says, that Sabat "has advanced to the "end of the first Epistle of the Corinthians nearly." Now we have already seen, that Sabat settled with the Missionaries at Serampore in May, 1807, and assisted them in the Persian translation; we have seen that a considerable *progress* was made in it at Serampore, that types were prepared, and the printing begun, before Sabat was removed from the Missionaries, to be placed under the direction of Mr. Martyn. Sabat therefore must have taken with him from Serampore a considerable part of this Persian translation; and, though he is at present in the pay of the *Bible Society*, there is no reason to suppose, that the Persian translation would not have been finished, if Sabat had been permitted to remain with

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<sup>88</sup> Seventh Report, Appendix, p. 116.

the Missionaries. At any rate the publication of it has been *retarded*; for it does not appear from the latest accounts, that the Corresponding Committee have sent it to the press<sup>89</sup>, though the Missionaries while it remained in *their* hands, had actually begun the printing of it.

3. The *Malay* and the *Tamul*, which I have placed in the third class, are *translations*, in which the Bible Society can claim no share: for both the Old and the New Testament had been translated and repeatedly *printed* in these languages long before the Society existed. It is true, that on *one* account the Tamul Bible may be placed upon their list, as they have sent to *Tanjore* a printing press, a fount of Tamul types, and a supply of paper, for a new edition of it. But the Society for promoting Christian Knowledge might with equal and indeed with more reason, put the Tamul Bible on the list of books which they distribute: for this Society supplied the printing office at *Tranquebar* with the presses, the types, and the paper, which were used for the *first* edition of it, and without which it might never have been printed. This Society has provided also paper for *subsequent* editions: and Dr. John, a Missionary at Tranquebar, speaking of the Society for promoting Christian Knowledge, says:

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<sup>89</sup> The last account, hitherto published, is Mr. Brown's Letter, dated Calcutta, Oct. 19, 1810, where he says: "A new Persian version has been produced, but has not yet been brought to the test, as all future versions will be, before steps are taken for publication by the Committee," Seventh Report, Appendix, p. 116.

“ To whom we are greatly indebted for their generous benefits in sending us *annually* stores of printing and writing paper, stationary, and other valuable presents, &c.” With respect to the *Malay Bible*, of which the last edition was printed at Batavia, in 1758, I cannot discover any claim *whatever* which the Bible Society can make to it; for among the records, which they have hitherto published, on which alone they could ground their last statement, I can find no account even of *preparations* for a new edition of it. If they mean that particular *dialect* of the Malay, which is spoken in Sumatra, into which Mr. Jarrett translated the four Gospels, it must be observed, that his translation of the four Gospels was made before the Bible Society had any intercourse with India. Lastly, if the word Malay be used as a *generic* term, including the Bugis and Macassar as *dialects* of the Malay, the generic name ought not to be used in *addition* to the specific names, which converts two languages into three.

4. The translations which I have referred to the fourth class, are the *Sanscrit, Hindostanee, Bengalee, Orissa, Mahratta, Seek, Telinga, Carnatica, Chinese, and Burman*. Now for these ten

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° See his Letter to Mr. Brown, dated Tranquebar, Nov. 15, 1809, printed in the Appendix to the Seventh Report of the Bible Society, p. 19. See also the last Account of the Society for promoting Christian Knowledge, p. 198. And from page 215, it appears, that the “salaries, gratuities, books, and other stores to the Missionaries in the East-Indies,” amounted last year to £1179.

translations, though they are placed on the list of the *Bible Society*, we are indebted to the Missionaries of *Serampore*. It is true, that in the year 1809, after they had been engaged *nine* years in *printing*, and *fifteen* years in *translating*, supplied by their *own* very extensive contributions, supplied by subscriptions in India, supplied annually by their own Society with more than the thousand which they themselves had required, they received at last one thousand pounds from the Bible Society<sup>91</sup>. But is the work of translating and printing which the Missionaries had executed *before* this period, is all the knowledge which they had *previously* acquired, is the preparation which they had made in their well-supplied printing-office, for the completion of a plan, which they themselves had conceived, is all this to be ascribed to the *Bible Society*? The assistance which it afforded may have contributed to *forward* the printing of those translations, of which the printing was not *previously* completed. But to the *Bengalee Bible*, the grand work of Dr. Carey, which cost him fifteen years labour, and to the *Sanscrit* and *Orissa* New Testaments, they can have no claim whatever: for both the translating and printing of them was finished at the *begin-*

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<sup>91</sup> What assistance they have *further* received, or whether they have received any further aid from this Society, I do not know. But in the very latest Baptist Missionary accounts, which have just been published, no sum is *mentioned* as received by *them* from the Bible Society, since the £1000, which they received in the course of 1809.

ning of 1809<sup>92</sup>. Nor can they have any claim, either to the Hindostanee or to the Telinga translations which have been made by the *Missionaries*, though they have provided for *another* Hindostanee, and another *Telinga* translation, neither of which, however, according to the last printed accounts, had been put to press; and of the latter, the translation was left by the author of it unfinished<sup>93</sup>. Nor has the Bible Society any claim to the *translation* of the New Testament, either in the *Mahratta*, or

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<sup>92</sup> See the state of the translations printed at the end of the Brief Narrative.

<sup>93</sup> One Hindostanee version was made by the German Missionary Schultze; another Hindostanee version, but containing only the four Gospels, was made in 1804, under the inspection of Mr. Hunter, the third Hindostanee version was made by the Missionaries at Serampore, who have translated and printed the New Testament, and translated the Old, except the Pentateuch. The fourth version of the New Testament has been made by Mr. Martyn, but not yet printed.—The *Telinga* version, made at the expence of the Bible Society, was conducted by Mr. Des Granges, a Missionary at Vizagapatam. How far he had proceeded will appear from the following passage of Mr Brown's Letter, dated Calcutta, 19th Oct. 1810. "The Committee have in contemplation the printing of the Telinga Gospels of St. Matthew, Mark, and Luke completed by that laborious and judicious translator, the Rev. Mr. Des Granges, of Vizagapatam, a few days before his death." Seventh Report, App. p. 116. At that very time the Telinga translation of the New Testament made by the Serampore Missionaries was finished, and a fount of types prepared for the printing of it. Whether they will desist for the sake of the *other* Telinga translation, which must likewise be printed at Serampore, I do not know.

in the *Carnata*, or in the *Seek*; for the Missionaries at Serampore had translated the New Testament into these three languages *before* they received pecuniary aid from the Bible Society<sup>94</sup>. The *printing* likewise both of the Mahratta, and of the *Seek* New Testament, was begun: and in the Mahratta the four Gospels were nearly printed off<sup>95</sup>. And though the *Carnata* New Testament had not been put to press, the Missionaries were already provided with *types* for that purpose<sup>96</sup>. Of the *Chinese* New Testament, they had finished the translation as far as the epistle to the Ephesians; they were provided with the necessary apparatus for *printing*; and had actually commenced<sup>97</sup>. The Missionaries had likewise prepared for the *last* of these ten versions, the *Burman*. They had not only begun to translate, but had provided themselves with Burman *types*<sup>98</sup>.—Under such circumstances, the translations made and printed by the Missionaries at Serampore (to which may be added the Guzeratic New Testament not mentioned in the Seventh Report) should be placed in a separate catalogue, and the honour ascribed to those to whom the honour is *due*<sup>99</sup>. Nor should the *Bap-*

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<sup>94</sup> See the Second Memoir of the State of the Translations in the Periodical Accounts, No. XX. p. 52, which shews the state of them *before* the Missionaries had received pecuniary aid from the Bible Society.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

<sup>98</sup> Ibid.

<sup>99</sup> In the Summary Account published by the Committee for 1810, only seven translations are mentioned (p. 14.) as preparing in India, namely, Hindostanee, Bengalee, Persian, Mah-

*tist* Society, which during the last seven years has supplied them annually, for the sole purpose of translating, with a sum exceeding by two hundred pounds the *annual thousand* required by the Missionaries, and in the very last year contributed to that end not less than *nineteen hundred* pounds, be passed over in silence, that the whole credit may be assumed by the Bible Society, whose interposition commenced, when the grand difficulties were overcome, and whose contribution has been trifling in comparison with the whole.

5. The fifth class contains the *Malayalim* translation of the New Testament, which was made, neither by the Bible Society, nor by the Missionaries at Serampore : but they have both been concerned with the *printing* of it. The translation, as already stated, was made under the inspection of a Syrian Bishop in Travancore, where the Malayalim is spoken. One copy of this translation was sent to Serampore in 1807, to be printed there at

ratta, Malayalim, Sanscrit, and Chinese. “Of these versions “ (is added) some had previously issued from the Missionary “ Press at Serampore on the Banks of the Ganges, independently of the aid of the Society.” But this acknowledgement, though very indeterminate, is entirely *omitted* in the Summary Account for 1811, where we find at p. 13, a very considerably augmented list, including Class IV. which we have just examined. But not a syllable is there said, either of the Baptist Society, or of the Missionaries at Serampore. And what is the inevitable *consequence* of this omission? That every man, who forms his judgement of the merits due to the Bible Society, from that Summary Account, will ascribe to their sole exertions the long catalogue of translations, which are there produced.

the Missionary Press: another copy was sent to be printed at Bombay, and for *this* edition the Bible Society has supplied paper <sup>100</sup>. What progress has been made in the *Serampore* edition I cannot say: it appears, however, that the Missionaries were engaged with the *printing* of it in the same year in which they received it <sup>101</sup>. But the *Bombay* edition of it, according to the last accounts which have been printed by the Society, had advanced no further than *the two first Gospels* <sup>102</sup>.

6. The sixth class contains the *Afghan*, *Maldivian*, *Bugis*, *Macassar*, *Siamese*, *Rahkeng*, and *Jagatai*. Here it must be admitted, that no part of the Scriptures had ever been translated into any of these seven languages, till the attempt was made by Dr. Leyden, Professor in the College of Fort William; who having in his employ several learned natives from all parts of the East, in preparing vocabularies and grammars in the languages and dialects of Asia, offered to contribute his aid toward a version of *the four Gospels* in these seven languages <sup>103</sup>. The progress which has been made in these translations, according to the latest accounts which have been published by the Society, is stated by Dr. Leyden himself in a Letter dated July 20, 1810; whence it appears that only *four* out of the *seven* were begun, namely, the *Afghan*, or *Pushto*, the *Maldivian*, the *Bugis*, and the *Macassar*. Into the

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<sup>100</sup> Seventh Report, p. 11.

<sup>101</sup> Brief Narrative, p. 67, 83.

<sup>102</sup> Seventh Report, Appendix p. 25.

<sup>103</sup> Seventh Report, Appendix p. 76, 77.

two latter the Gospel of St. Mark had been translated: into the two former, the greater part, but not the whole, of the Gospel of St. Matthew <sup>104</sup>. The three languages in which the translation was *not begun*, were the Siamese, the Rakheng, and the Jagatai, though they parade with the others in the Society's list. Such was the state of these *intended* translations of the Gospels, according to the latest accounts which the Society has published. Whether the design of translating the four Gospels into these seven languages has been since carried into effect, can be known only from the next Report; but there is reason to doubt it, as Dr. Leyden, in the following year, accompanied Lord Minto to Batavia, where he died.

7. To the six classes above described, containing the translations conducted in *India*, may be added a seventh, containing the *Turkish* translation of the New Testament making by the Edinburgh Missionaries at Karass, and the *Calmuck* translation of St. Matthew's Gospel, making by the Moravian Missionaries at Sarepta <sup>105</sup>, which will complete the list of Asiatic translations, in which the Bible Society has borne a share. According to the latest accounts from Karass, the four Gospels

<sup>104</sup> See Dr. Leyden's Letter printed in the Seventh Report, App. 115.

<sup>105</sup> "Sarepta near Czarizin on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars." See the Concise Account of the Missions of the Unitas Fratrum, p. 14. The Moravians formed their settlement of Sarepta so early as the year 1765.

with the Acts of the Apostles were then printed: but we have seen that the *whole* New Testament in Turkish was long since printed at Oxford. Of the *Calmuck* version it does not appear from the latest accounts <sup>106</sup>, that even the Gospel of *St. Matthew* has been finished though some *portions* of it had been translated *forty years ago* <sup>107</sup>.

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<sup>106</sup> See the Summary Account for 1811, p. 11.

<sup>107</sup> Fourth Report, App. p. 187.

### SECTION III.

#### *Translations of the Scriptures into the Languages of Africa.*

AT a very early age of Christianity the Scriptures were translated into the Egyptian language, including the dialects both of the upper and of the lower Egypt; the former called *Sahidic*, the latter *Coptic*. The Coptic <sup>1</sup> New Testament was published by Wilkins at Oxford in 1716. Wilkins published also the Coptic Pentateuch in 1731. The Psalms were published at Rome in Coptic and Arabic in 1744, and again in 1749, by the Congregatio de propagandâ fide, for the use of the Egyptian Christians; for though in churches the Scriptures are still read in Coptic, the vernacular language of the present Copts is Arabic. On this account the Arabic version may be reckoned among the African, as well as among the Asiatic, translations; for Arabic is spoken in the northermost part of Africa from Egypt to Morocco. Of the *Sahidic* version only fragments of the New Testament have been hitherto printed. But in the upper as well as in the lower Egypt, Arabic is now the vernacular language, and consequently the Arabic version is

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<sup>1</sup> See Le Long Bib. Sacra ed. Masch. P. II. vol. i. sect. 10.

there also the version which alone is useful to the people at large. And though the Scriptures are still read in the Egyptian churches in the former language of the country, it is usual to read them afterwards in Arabic. Into the Ethiopic language the Scriptures were likewise translated at a very early age of Christianity; but, as is the case with the Coptic we have only the New Testament, with parts of the Old Testament, *in print*<sup>2</sup>. The Psalms, with the Song of Solomon, were printed at Rome so early as 1513. The Psalms were reprinted in 1515 at Cologne; and again, with the Song of Solomon, in the London Polyglot. The celebrated Ethiopic scholar Ludolph published two editions at Francfort in 1701. The one was accompanied with a Latin translation for the benefit of Europeans; the other was solely Ethiopic, being destined for the use of the natives, and was sent by the Dutch for that purpose to Abyssinia. Of the *historical* books of the Old Testament we have nothing in *print* but the four first chapters of Genesis and the book of Ruth: of the Prophets we have only Joel, Jonah, Zephaniah, and Malachi<sup>3</sup>. The Ethiopic *New Testament* was printed at Rome in 1548, under the direction of several

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<sup>2</sup> See *Le Long Bib. Sacra*, ed. Masch. P. II. vol. i. sect. 6.

<sup>3</sup> But in *manuscript* we have the Old Testament entire as well as the New; for Mr. Bruce brought from Abyssinia a copy of the Old Testament, which he deposited in the British Museum. See his *Travels*, Vol. i. p. 489. And a considerable *portion* of the Old Testament, including the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, and the Prophet Isaiah, is preserved in the Vatican. *Le Long Bib. Sacra*. Tom. i. p. 129.

native Ethiopians, whose names are mentioned at the end of the Gospel of St. Matthew. This edition was reprinted in the London Polyglot, and was again published in London in 1698. The Epistles of St. James, St. John, and St. Jude were printed at Leyden in 1654, accompanied with an Arabic translation. In that part of northern Africa which was first subject to the Carthaginians, and afterwards to the dominion of the Romans, the *Latin* version was used till the Saracens, by their conquests in the seventh century, extinguished there both the Latin language and the Christian religion. These are all the translations which were made in ancient times into the languages of Africa; but they comprehended the countries, which were converted to Christianity.

In modern times I do not know that *any* new translation has been made of the Scriptures into an African language. The British and Foreign Bible Society “ have concluded to print an Ethiopic version of the book of Psalms for the use “ of the natives of Abyssinia; and they are endeavouring to procure a version of one of the “ Gospels in that language, with a view to the “ same object \*. ” But the Ethiopic Psalms, which they are preparing to print, can be nothing more than a new edition of those very Psalms which have been repeatedly printed already; and one of those editions was printed for the express purpose of sending them to Abyssinia. And the Gospel

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\* Seventh Report, p. 15.

which they “are endeavouring to procure,” they will find, together with the other books of the New Testament, not only in the Roman edition, but also in the London Polyglot, which is accessible to every one.

Should any attempt be made to translate the New Testament into any modern language or dialect of Africa, no men can be better qualified for the task than the Missionaries who are now employed by the London Missionary Society. Like the Missionaries at Serampore, they must learn the languages before they can preach to the natives; and in so doing they qualify themselves for translators of the Scriptures. If therefore the London Missionary Society would follow the example of the Baptist Missionary Society, and open a subscription for the sole purpose of promoting translations in *Africa*, and as the latter Society has done for the languages of *Asia*, men of every religious persuasion might consistently and conscientiously subscribe to these respective funds, and thus promote the translations of the Scriptures into the languages of Asia and Africa, without having any thing to fear from operations *at home*. The same observation will apply to the German Missionaries employed by the *Unitas Fratrum* in America.

## SECTION IV.

### *Translations of the Scriptures into the Languages of America.*

THERE are only *two* American languages, into which the whole Bible has been translated, the *Brasilian* and the *Virginian*. The former, however, has never been printed; the latter was printed at Cambridge in New England, the New Testament in 1661, the Old Testament in 1663. The whole Bible was reprinted at the same place in 1685<sup>1</sup>. Le Long mentions a New Testament in the *Indian* language, printed in London in 1646, but in *what* Indian language he does not say<sup>2</sup>.

In the last, and in the present century, no men have contributed so much to promote a knowledge of the Scriptures among the savage nations of America, as the German Missionaries belonging to the Society of United Brethren, or the *Unitas Fratrum*. Their first mission was undertaken in 1734, under the patronage of the celebrated Count Zinzendorf, of Herrnhut in Lusatia, whence the brethren have taken in Germany the name of Herrnhuter. From

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<sup>1</sup> Le Long Bibliotheca Sacra. Tom. i. p. 448.

<sup>2</sup> Ib. The title is, *Novum Testamentum, Lingua Indica, Londini, 1646, 12mo.*

the Delaware Indians, among whom they first settled, they gradually extended their labours through the country of the Mohawks, and other Indian tribes, as far as the Esquimaux. So early as the year 1754, Fabricius, one of the Missionaries, translated a part of the Scriptures into the *Delaware* language<sup>3</sup>; another Missionary, Schmick, translated a portion of the Gospels into the *Mahikan* language<sup>4</sup>. These labours were performed amidst the severest trials, and without the aid of either grammar or vocabulary, with which translators are usually furnished<sup>5</sup>. It is true that these translations could be made only for the purpose of *reading* them to the Indian tribes, who have no knowledge of *letters*, though they use a kind of hieroglyphics, which they paint on trees to designate important events<sup>6</sup>. In the *Esquimaux* language they have translated, and also printed, the Harmony of the four Gospels, which is used by the *Unitas Fratrum*<sup>7</sup>; and it is from this Harmony that the Missionary Kohlmeister extracted the Gospel of St.

<sup>3</sup> See Part II. p. 154; of Loskiel's History of the Mission of the United Brethren, translated from the German by Mr. La Trobe.

<sup>4</sup> *Ib.* *ib.*

<sup>5</sup> David Zeitsberger, however, composed afterwards a grammar of the Delaware language, which was printed at Philadelphia in 1776. *Ib.* P. I. p. 22. In the Esquimaux language the Missionaries have since composed a dictionary for their own use.

<sup>6</sup> *Ib.* P. I. p. 23.

<sup>7</sup> Concise Account of the Missions of the *Unitas Fratrum*, p. 23.

John, which has been since printed by the Bible Society<sup>8</sup>. The same Harmony they have translated and printed in the language of *Greenland*<sup>9</sup>. where they have likewise established a mission; but whether they had any concern in the translation of the *New Testament* into this language, which was printed at Copenhagen in 1799, I do not know<sup>10</sup>. Nor do I know whether they had any concern with the *Creole New Testament*, which was printed at Copenhagen in 1781; though it appears that they have printed hymn books, as well in the *Creole* as in the *Esquimaux* and *Greenland* languages<sup>11</sup>. But in addition to the *Esquimaux Harmony* of the Gospels, which has been long in use among the Missionaries of Labrador, another Missionary, Burkhardt, has been some time engaged with a translation into the *Esquimaux* of the Acts and the Epistles. In the *Mohawk* language, though great proficiency had been made in it by the German Missionaries so early as the year 1748, it does not

<sup>8</sup> See Mr. La Trobe's Letter, printed in the Sixth Report, App. No. XIX.

<sup>9</sup> Concise Account, p. 23. It is there added, that "other parts of the Scriptures, translated into different heathen tongues, but yet only in manuscript, are in constant use."

<sup>10</sup> The Greenlanders were converted to Christianity by the Danish Bishop, John Egede. He went to Greenland in 1721 with his son, Paul Egede, who composed both a grammar and a dictionary in the Greenlandish language, printed at Copenhagen, the one in 1750, the other in 1760. In the preface to the Dictionary, Paul Egede describes the extreme hardships to which he and his father were exposed during their residence in that country. Paul Egede passed fourteen years there.

<sup>11</sup> Concise Account, p. 23.

appear, that they translated the Scriptures into that language; for the Mohawk version of *St. Mark's Gospel*, which was printed in 1787, is accompanied with a Mohawk version of the *English Liturgy*, which must have been made therefore by a Missionary of the Church of England<sup>12</sup>. Lastly, a Mohawk version of *St. John's Gospel* was made by Captain Norton, who resided many years among the Mohawks, and assumed even a Mohawk name. *This translation has been printed at the expence of the Bible Society.*

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<sup>12</sup> The Society for the Propagation of the Gospel in Foreign Parts, which employs at present not less than *eighty-four* Missionaries, Catechists, and Schoolmasters, was by its charter intended to supply the British Plantations, which were unprovided with a maintenance for Ministers. But in the circuit of their establishment at Kingston, in Upper Canada, they have a chapel, in which divine service is performed for the Mohawks in their own language. The Mohawk translation, therefore, of our English Liturgy, accompanied with the Gospel of *St. Mark*, was probably made for the use of this or some similar chapel. See the Proceedings of the Society for 1810, p. 42.

## SECTION V.

*Result of the four preceding Sections, in respect to the Extent of the Services, which have been rendered by the British and Foreign Bible Society.*

IN the four preceding sections I have given an account of all the translations, which have been made of the Scriptures, as well in ancient as in modern times, throughout every part of the world; and have examined what additions have been made to the previously existing stock by the British and Foreign Bible Society. I will now therefore propose the following question :

*Has the British and Foreign Bible Society translated the four Gospels into any one language, into which they had not been previously translated ?*

If this question can be answered in the negative, what will become of all those splendid descriptions, which have lately formed the grand attraction of this Society<sup>1</sup> ? I do not here ask whether they

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<sup>1</sup> The languages which appear in the Society's list consist,

First, of languages in which the Scriptures had been already printed, and of which the Society has published or promoted new editions in *Great Britain*. Of this description there are *twelve*, namely, English, Welsh, Gaelic, Irish, Manks, French, Spanish, Portuguese, Italian, Dutch, Danish, and Greek; in all of which they have printed the *New Testament*, and in the six

have translated the *whole Bible* into any language into which it had not been previously translated; for it may be said, that they have not yet had sufficient time for that purpose. But as translators of the Scriptures generally begin with the New Testament, and make their commencement with *the four Gospels*, this portion of Scripture affords the fairest specimen for a comparison of what *this Society* has performed, with what *other Societies* and individuals had *previously* performed. Besides, when we are informed in general terms, that the Society has translated *the Scriptures* into such and such languages, into which they had never been translated before, we may naturally conclude, that at least *the four Gospels* are comprehended in the general assertion. To bring the question, which I

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first also the Old Testament. As this is exactly what was done by *one man*, Elias Hutter, two hundred years ago, it cannot be reckoned among the performances exceeding every thing which has been done *since the apostolic age*.

Secondly, of languages in which also the Scriptures had been previously printed, but of which new editions have been lately published *abroad*, namely, at Copenhagen, Stockholm, Berlin, &c. and to which the Bible Society has largely contributed, by affording a considerable portion of the necessary supplies. But, however beneficial the services thus rendered may have been, yet the sending of money *abroad* out of ample subscriptions provided *at home*, can again be hardly reckoned among the instances of very extraordinary exertion.

Thirdly, of languages into which the Scriptures have been lately translated *for the first time*. The claims therefore of the Society to editions of the Scriptures in languages of *this description* can alone constitute its title to that wonderful energy which reminds its advocates of the *Apostolic Pentecost*.

have above proposed, to such a decision, as will admit of no doubt, I will take the long catalogue of languages, which Mr. Vansittart has produced at p. 36, 37, of his second Letter to me. This catalogue has a kind of official authority, as given by a Vice-President of the Society; and may therefore be supposed to contain *every* translation, to which the Society can lay claim. *Twenty-five* languages in this catalogue are marked with an asterisk, which Mr. Vansittart explains by saying: “*The languages, marked with an asterisk, are those, into which the Scriptures are not known to have been before translated.*” These twenty-five languages therefore I will examine in the order in which Mr. Vansittart has placed them, with reference to the question now under consideration. But I must previously observe, that, as I cannot know what is doing in India, while I am now writing in England, every assertion in respect to the quantity of translation *made* in any language, can be founded only on the documents, to which I have now access. I appeal to the *last printed* accounts, both of this and other Societies, which I bring into the estimate. And, as both speakers and writers, who have given such splendid descriptions of what the Bible Society has done in respect to the translation of the Scriptures, must have founded them on the *same documents*, those documents must be the rule to decide between us.

The languages, into which the Scriptures, according to Mr. Vansittart, are not known to have been before translated, are, “Mohawk, (in part new),” Esquimaux, Calmuck, Malayalim, Chinese, Cin-

“ galese, Bugis, Maldivian, Orissa, Persian, Persic,  
 “ or pure Persian, Burman, Siamese, Afghan, Ja-  
 “ gatai, Sanscrit, Seek, Telinga, Carnatica, Macas-  
 “ sar, Rahkeng, Mahratta, Sinhala Pali, Baloch,  
 “ and Pushtu<sup>2</sup>.” I will go through these several  
 languages in the order here placed, and add such  
 remarks as are necessary to determine, whether the  
 question above proposed can be answered in the  
 affirmative of any one of them<sup>3</sup>.

1. *Mohawk*, (in part new).—One Gospel, name-  
 ly, that of St. John, printed by the Society, which,  
 moreover, was not made at their suggestion: and  
 this was nearly twenty years after the Gospel of St.  
 Mark had been printed in the same language.

2. *Esquimaux*.—One Gospel printed by the So-  
 ciety, extracted from a Harmony of the Gospels,  
 made long before the Society existed.

3. *Calmuck*.—The Gospel of St. Matthew be-  
 gun, but not finished, though parts of it were trans-  
 lated forty years ago.

<sup>2</sup> These twenty-five languages are contained in a catalogue,  
 (consisting altogether of fifty-eight) which is superscribed,  
 “ Languages or Dialects, in which the British and Foreign Bi-  
 “ ble Sociey has been instrumental in diffusing the holy Scrip-  
 “ tures.” Mr. Vansittart had said in his first Letter, that the  
 Society had been *the means* of preaching the Gospel in *fifty-four*  
 languages. He has added therefore to the list, but varied the  
 expression.

<sup>3</sup> As most of the remarks, which will be made in the follow-  
 ing catalogue have been already supported by quoted authority,  
 and the most minute references, it will be unnecessary to *repeat*  
 these quotations and references. But authority will be quoted  
 for every assertion not already proved.

4. *Malayalim*.—The New Testament was translated into this language by a Syrian Bishop in Travancore, who was certainly not in the pay of the Bible Society. They can lay no claim therefore to the honour of the *Malayalim translation*. Nor have they an exclusive claim to the honour of *printing* it. We have already seen, that a copy of the four Gospels, in the *Malayalim* translation, was sent to *Serampore* to be printed, in 1807. Another copy was sent about the same time to be printed at *Bombay*: and to *this* edition the Bible Society has contributed by sending a supply of paper. How far the *Bombay* edition, which is only an edition of the *four Gospels*<sup>4</sup>, is *now* advanced, I cannot say: but, according to the *last printed* accounts, only the two first Gospels were then finished.

5. *Chinese*.—From Dr. Carey's Report of the state of the translations at the end of 1807, the Missionaries of *Serampore* were even *then* advanced very nearly to the end of St. John's Gospel: and this was more than a year before the Missionaries received any aid from the Bible Society. Consequently to their *Chinese* translation of the four Gospels, this Society can lay no claim. And even if it *could*, there is still a *prior* translation, which would prevent the claim of originality: for there is a *Chinese* manuscript of the Gospels preserved in the *British Museum*<sup>5</sup>.

<sup>4</sup> This appears from several passages of a Letter, printed in the Appendix to the Seventh Report, p. 25.

<sup>5</sup> Mr. Morrison, a Missionary in the service of the London Missionary Society, made a copy of this manuscript, and took it

6. *Cingalese*.—An edition of the New Testament in the Cingalese language is now printing in the island of Ceylon, and the Bible Society has sent paper for a thousand copies<sup>6</sup>. But this is so far from being a translation now made *for the first time*, that the very library belonging to the Bible Society contains an edition of the Cingalese New Testament, printed at Columbo in 1783<sup>7</sup>. And

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with him to Canton. “ It has proved of great advantage to him, that he copied and carried with him the *Chinese translation of the Gospels*, &c. preserved in the British Museum, which he now finds from his own increasing acquaintance with the language and the opinion of the Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.” See p. xxi. of the “ Report of the Directors to the Missionary Society,” 1810. Another Chinese manuscript, containing the Epistles and Gospels for the whole year, according to the Roman Missal, together with the Psalms, translated by one of the Jesuit Missionaries, is mentioned by Le Long. *Bibl. sacra.* tom. I. p. 145.

<sup>6</sup> Seventh Report, p. 13.

<sup>7</sup> See the Appendix to the Sixth Report, p. 86, where the two following editions are mentioned as having been presented to the Society by Sir Alexander Johnstone, Chief Justice of the Island of Ceylon. ‘ The four Gospels in Cingalese, Columbo 1780.’—‘ The books of Genesis, Exodus, and a part of Leviticus, with the whole of the New Testament, Columbo, 1783.’ The latter edition is mentioned also in the Sixth Report itself, where it is said (p. 8) on the authority of Sir Alexander Johnstone, that “ nearly the first three books of the Old Testament, and the *whole of the New*, have been translated into the *Cingalese*, and printed at Columbo.” Sir Alexander adds, “ at the expence of government.” Whether this last expression applies to the edition of 1783, or to a re-impression of it, made

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the four Gospels, with which we are concerned *at present*, were printed at Columbo so early as 1739.

7. *Bugis*.—The patronage of *this* translation, which was undertaken by Dr. Ieyden, belongs *exclusively* to the Bible Society. But, according to the last printed accounts, only the Gospel of *St. Mark* had been translated.

8. *Maldivian*.—This is likewise a translation, of which the patronage belongs *exclusively* to the Bible Society: but, according to the last printed accounts, nothing more had been translated than twenty-six chapters of *St. Matthew's Gospel*.

9. *Orissa*.—Not only the four Gospels, but the whole New Testament, had been translated, and even printed in this language, by the Missionaries at Serampore, before they received any aid from the Bible Society.

10. *Persian*.—Two Persian translations of the four Gospels were printed in 1657: and another Persian translation of the four Gospels was made by Colonel Colebrooke, before the Bible Society existed<sup>8</sup>.

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at the expence of our own government, since the island has been in our possession, I do not know.

<sup>8</sup> In addition to the *printed* translations, may be mentioned a version of almost the whole *New Testament* into the Persian language, which was made by Sebastiani, late Missionary in Persia. See Mr. Martyn's Sermon, called "Christian India," p. 22. Mr. Martyn says in the same place, that Antonio, another Roman Catholic Missionary, at Boglipoor, on the Ganges, has translated the Gospels and the Acts into the dialect of that district. I take the present opportunity of mentioning this trans-

11. *Persic, or pure Persian.*—There is no *language* now spoken in Persia by the name of *pure Persian*, and distinct from the *common Persian language*, any more than there is a *pure English language* distinct from the *common English*; though in Persia, as well as in England and every other country, the *same language* is spoken with greater or less purity, by different persons, and in different places. Now Sabat (who is at present in the pay of the Bible Society) being a native *Arabian*, introduced, as might have been expected, into his *Persian* translation, an admixture of Arabic words, and Arabic idiom. He is desired therefore, and accordingly “promises, to *revise* his Persian translation, and to produce one *more* simple and purely “*Persic.*” These are the words used in Mr. Brown’s Letter, dated Calcutta, March 15, 1810, and printed in the Appendix to the Seventh Report, p. 74. It is probably a misconception of this passage, which led Mr. Vansittart into the error of supposing, that Sabat was going to make a translation into another Persian *language*. At any rate, as this translation was only *promised* by Sabat, it can have no right to a place among the languages, in which the Society, according to Mr. Vansittart’s own expression, “*has been* instrumental in diffusing “the holy Scriptures.”

12. *Burman.*—Into this language nothing has been translated but some Scripture *Extracts*. Be-

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lation, as I did not know of it when I described the other Indian translations.

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sides, it is quite inconsistent with the rules of the Society, to admit Scripture *Extracts* upon their list, though the Burman translation appears in their official catalogue<sup>9</sup>.

13. *Siamese*.—This is one of the languages, of which the Bible Society has the exclusive patronage: but, according to the last printed accounts, the translation *was not begun*.

14. *Afghan*.—Another language, of which the Society has the exclusive patronage: but, according to the last printed accounts, nothing more had been translated than eighteen chapters of St. Matthew's Gospel<sup>10</sup>.

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<sup>9</sup> Seventh Report, p. 6, and Summary Account for 1811, p. 13.

<sup>10</sup> As this assertion does not agree with what is asserted of the Afghan translation in the Seventh Report of the Society, and hence I might be suspected of inaccuracy, it is necessary that I should give some explanation. In the Seventh Report, p. 7, it is said, that the Gospel of St. Matthew has "been *completed* in " the Pushto or Afghan dialect, and the Maldivian, excepting " the two last chapters." Now Dr. Leyden's Letter, printed in the Appendix, p. 115, is the official document on which these assertions must have been founded; and there we find the following statement: " Read Report of Translations into the " Pushto, Maldivian, Bugis, and Macassar Languages, by Dr. " John Leyden." Then follows Dr. Leyden's Letter, which begins thus: " I beg you will do me the favour to submit to the " Committee the accompanying papers, which I forward by way " of reporting progress in the translation of the Gospels, which " I undertook to superintend. They consist of the Gospel of " St. Matthew, from the beginning to the end of the 18th chapter, in the *Maldivian* languages. The *first* of these I regard " as very correct, and superior in point of style to any prose

15. *Jagatai, or original Turcoman*.—Again, a language exclusively in the patronage of the Society; but in which, according to the last printed accounts, the translation *was not begun*.

16. *Sanscrit*.—In this language, not only the four Gospels, but the whole New Testament, had been printed, as well as translated, by the Missionaries at Serampore, before they received any aid from the Bible Society.

17. *Seek*.—Into *this* language also the Missionaries of Serampore had translated the whole New Testament, before they received any aid from the Bible Society.

18. *Telinga*.—*One* translation into this language was certainly undertaken at the expence of the Bible Society: but it was not the *first* translation into that language. It was made by the late Mr. Des Granges, who resided at Vizagapatam, and was in the service of the London Missionary Society. But Mr. Des Granges, who died in the

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“ composition in the Afghan language. The *second*, or the “ *Maldivian*, has been corrected and collated with the Greek “ up to the two last chapters.” Dr. Leyden then mentions the *third* and *fourth* languages, namely, the Bugis and Macassar, into which the Gospel of St. Mark was translated: but he says not a word more of the Afghan or Pushto. Since therefore the term *Maldivian* is used both for the *first* and for the *second* language, it must have been written or printed by mistake in *one* instance. And since in the Seventh Report, it is said of the *Maldivian*, that the Gospel of St. Matthew had been completed “ excepting the two last chapters,” only *eighteen* chapters, as stated of the *first* mentioned language, should have been claimed for the Afghan or Pushto.

summer of 1810, had only just finished before his death the three first Gospels; whereas the Missionaries of Serampore, not less than *a year* before that period, had finished the translation of the *whole New Testament* into the Telinga<sup>11</sup>.

19. *Carnatica*.—Into this language the Missionaries of Serampore had translated not only the four Gospels, but the whole New Testament, before they received any aid from the Bible Society.

20. *Macassar*.—This is another of the languages exclusively patronized by the Bible Society: but, according to the last printed accounts, nothing more had been translated than the Gospel of St. Mark.

21. *Rahkeng*.—This is the seventh and last, among the Asiatic languages, to which the Bible Society, according to the last printed accounts, could lay an exclusive claim. But, according to

<sup>11</sup> See the Account given of the Telinga, in the second Section, under Class IV. Mr. Des Granges himself, in his Journal, dated November 20, 1805, says: “ We continue to get a *little more* acquainted with the Telinga, and with a little assistance “ can understand the *leading ideas* of the stories which the Bra- “ min write for us.” See the Transactions of the Missionary Society, Vol. II. p. 446. In the following October, 1806, Mr. Des Granges paid a visit to Serampore, and on that occasion the Missionaries there say: “ Brother Des Granges has consulted “ us about the meaning of several Telinga words, which were “ perfectly familiar with *us*, either as Bengalee or Sangscrit.” Per. Acc. No. XVII. p. 328. Now the Serampore Missionaries commenced *their* translation into the Telinga so early as 1804, (Brief Account, p. 49) and consequently before the translator, who was patronized by the Bible Society, had even *learnt the language*.

those very accounts, the translation into the Rakheng was *not begun*.

22. *Mahratta*.—Into this language the Missionaries of Serampore, before any aid was received by them from the Bible Society, had translated not only the four Gospels, but the whole New Testament.

23, 24. *Sinhala Pali*, and *Baloch*.—These two names do not appear in the last printed official list of the Society, and therefore must be the result of later intelligence from India, to which Mr. Vansittart, as a Vice-President, has, of course, access. Consequently, they have no right to a place in a calculation, founded on official documents *already* laid by the Society before the public: for on those documents *alone*, all the splendid descriptions which have been *hitherto* made, and which it is the object of the present calculation to confute, have been founded. When I consider, however, that of the seven languages or dialects, introduced into the *last* Report, and placed on the Society's list, there were only *two*, into which a *complete* Gospel had been translated, and that there were *three*, into which *not a single chapter* had been translated, it is not very probable, that the same intelligence, which brings the *first* account of the *Sinhala Pali* and of the *Baloch*, should bring also the account that all four Gospels have been translated into these two languages <sup>12</sup>.

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<sup>12</sup> The *Pali* or *Bali* (for the word is written both ways) "is an ancient dialect of *Sanscrit*, which sometimes approaches

25. *Pushtu*.—Pushtu and Pushto are only different ways of writing the same word; and Pushto, as appears from the very words of the Seventh Report quoted in Note 10, is only another name for the Afghan, which Mr. Vansittart had reckoned before.

I have thus examined the *twenty-five* languages, of which Mr. Vansittart affirms in the first place, that “the British and Foreign Bible Society has been instrumental in diffusing the Holy Scriptures” in them; and in the second place, that they are languages “into which the Scriptures are not known to have been before translated.” From a comparison of the latter with the former affirmation, every man will conclude, that these *twenty-five* languages are languages, into which the Scriptures have been translated by *the instrumentality of the Bible Society*. And since the general term “*the Scriptures*” will be supposed to include *at least the four Gospels*, with which translators of the Scriptures almost always begin, every reader of Mr. Vansittart’s second Letter will conclude, that at least the *four Gospels* had been translated by the Bible Society into *twenty-five* languages, into which they

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very near the original.” Asiatic Researches, Vol. X. p. 281. Now in the Sanscrit we have *already* a translation of the New Testament. *Sinhala* Pali means nothing more than Pali written in the Sinhala (that is the Cingalese) character. Ibid. Whether there is any relation between *Bali* and *Baloch* I do not know, as Dr. Leyden, in his Dissertation, printed in the above-quoted volume of the Asiatic Researches, has not mentioned the latter term.

had never been *before* translated. And what is the result of the preceding examination? It is as follows :

*First* ; Of these twenty-five languages, the *Pure Persian* and the *Pushto* were inserted in Mr. Vansittart's list through mere *mistake* ; and the *Sinhala Pali*, and the *Baloch*, have no place in an estimate founded on documents already published <sup>11</sup>.

*Secondly* ; the translations into the *Siamese*, the *Rahkeng*, and the *Jagatai*, were, according to the last-printed accounts, *not begun*.

*Thirdly* ; Into the *Calmuck*, the *Afghan*, and the *Maldivian*, the Gospel of St. Matthew only had been undertaken, but according to the last-printed accounts not completed in any of them.

*Fourthly* ; Into the *Bugis* and the *Macassar*, one entire Gospel, viz. that of St. Mark, had been translated.

*Fifthly* ; In the *Mohawk* and *Esquimaux*, one Gospel, namely, that of St. John, has been *printed* by the Society. But the Society had no share in the *translation* of either : and moreover the *Mohawk* Gospel of St. John was not the *first* Gospel which had been printed in that language.

*Sixthly* ; Into the *Telinga* language *three* Gospels were translated by Mr. Des Granges at the expence of the Society ; but the whole New Testa-

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<sup>11</sup> If it shall appear however from the next Report of the Society, that the four Gospels have been already translated into the *Sinhala Pali*, and the *Baloch*, I will allow an exception in favour of these two languages.

ment had been *previously* translated into this language by the Missionaries of Serampore<sup>14</sup>.

*Seventhly*; Into the Burman language, only *Scripture Extracts* have been translated.

*Eighthly*; The remaining nine languages are,

(a) Persian and Cingalese, of which we had translations of the four Gospels before the Bible Society existed.

(b) Malayalim, translated by a Syrian Bishop in Travancore, who was certainly not in the pay of the Bible Society.

(c) Sanscrit, Orissa, Mahratta, Carnatica, Seek, and Chinese, into which the Missionaries at Serampore had translated the four Gospels long before they received any aid from the Bible Society.

I will repeat therefore the question—

*Has the British and Foreign Bible Society translated even the four Gospels into any one language, into which they had not been previously translated?*

The answer to this question is evidently, *No!*

<sup>14</sup> The translation of the Baptist Missionaries preceded also the translation made by Anunderayer from the *Tamul* version. Even therefore if the Bible Society should claim Anunderayer's translation as their own, it is still not the *first* translation made into the Telinga. Indeed the Missionaries at Serampore had translated the four Gospels into Telinga in 1807, whereas Anunderayer did not join the Mission at Vizagapatam, till May 1808. See the Report of the Directors to the Missionary Society for 1810. Appendix, p. xli. And if *Telinga* means the same thing as *Telugian* (as I have been informed since I wrote note 13 to Sect. II.) the *whole Bible* was translated into this language by the German Missionary Schultze, so long ago as 1782.

I will propose a second question—

*Has the British and Foreign Bible Society, according to the last printed accounts, translated even two Gospels into any language, into which they had not been previously translated?*

The answer to this question is likewise, *No!* The proof is contained in the examination of the *first* question.

I will propose a third question—

*Into how many languages into which no parts of Scripture had been previously translated, has even one entire Gospel according to the last printed accounts been translated by this Society?*

The answer to this question is *two*, and *two only*, namely, the *Bugis* and the *Macassar*, into which the Society has translated the *shortest* of the four Gospels.

Lastly, as it is necessary that the Scriptures should be *printed*, before we can speak of their *dispersion* or *diffusion*, I will ask,

*Has the British and Foreign Bible Society, according to the last accounts, printed any one entire Gospel, in a language, into which the Scriptures, or portions of the Scriptures, had not been translated, either before this Society existed, or independently of this Society's assistance?*

The answer to this question is, *No!* For the *Bugis* and *Macassar* translations, according to the last printed accounts, had not been sent to press, nor does it appear, that even types were prepared for them. In the *Afghan*, the *Maldivian*, and the *Calmuck*, even the *translation* of the first Gospel was not completed; and in the *Siamese*, *Rahkeng*,

and Jagatai, not a chapter. The Mohawk and Esquimaux translations of St. John's Gospel, had indeed been *printed* by the Society. But the latter was extracted from a Harmony of the Gospels translated into Esquimaux before the Society existed: and the former was so far from being the *first* translation in the Mohawk, that the Gospel of St. Mark had been printed in that language nearly twenty years before. To the printing of one edition of the Malayalim Gospels the Society has largely contributed: but the *translation* had been made independently of its assistance. The Cingalese version is not now printing for the first time. In the Burman only *extracts* had been printed. In the Persian and in the Telinga, the printing was not begun; nor can it be said of either, that portions of the Scriptures had not been *previously* translated into those languages. Likewise in the Carnatica, the *printing* was not begun: and though it was begun in the Seek, yet the translations into both these languages were made by the Missionaries of Serampore without the aid of the Bible Society. Two Gospels in the Chinese language have been printed at Serampore: but the *translation* of all four Gospels into the Chinese was again made by the Missionaries without the aid of the Bible Society. In the Sanscrit, and the Orissa, the whole New Testament had been printed: but before any aid was received from the Bible Society. The same is true also of the Gospels in the Mahratta language. The Bible Society therefore, according to the last accounts, has not printed so much as *one entire Gospel* in *any one* language, into which the Scrip-

tures, or portions of the Scriptures, had not been translated, either before the existence of the Society, or independently of its assistance<sup>15</sup>.

Having thus redeemed the pledge which I had given in the "Inquiry" respecting the exaggerated statements of the Society's translations, I will now close the account, and reserve for a separate publication whatever observations it may be necessary to make in reply to the arguments, which have been advanced against my former pamphlet. For, as the avowed object of the present work is the examination of the *foreign* department, it would be quite inconsistent to enter at present into a second examination of the Society's operations *at home*. But as an answer to the arguments which have been brought against me on this subject will

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<sup>15</sup> In the Inquiry, p. 66, I promised to prove in a future Appendix to that pamphlet, "that the editions of the Scriptures *already printed*, or caused to be printed, by this Society, in *languages*, into which *they had not been translated before*, so far from amounting to FIFTY-FOUR, which the ambiguity of Mr. Vansittart's expression, aided by the splendour of his description might induce men to suppose amount to a very few more than a *tenth* of that number." Let any one compare *this* position with that which I have last proved in the present section, and determine whether I have not fulfilled my engagement. As the position in the passage just quoted relates not to *translating*, but to *printing*, I might have reduced the number, not a few *more*, but a few *less* than a tenth of fifty-four. But I thought it necessary at that time to express myself with caution, lest a more minute examination should bring printed translations to light, with which I was then unacquainted. This minute examination, however, has shewn, that I conceded much more than was necessary.

120 *Result of the four preceding Sections.*

be attended with much less trouble than the writing of the present work, I hope that, if my health permits, it will be ready in the course of a few weeks.

THE END.

# LETTER

TO THE

*REV. DR. MARSH,*

MARGARET PROFESSOR OF DIVINITY IN THE UNIVERSITY OF  
CAMBRIDGE;

OCCASIONED BY HIS

*Address*

TO

THE SENATE OF THAT UNIVERSITY.

---

LONDON:

PRINTED BY S. GOSNELL, LITTLE QUEEN STREET,

1811.

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# THE HISTORY OF

THE

REIGN OF

THE

# LETTER,

&c.

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DEAR SIR,

I BEG to return my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a member of the British and Foreign Bible Society; but I accept as a proof of kindness your candid and friendly admonition, which affords me an opportunity of justifying myself to you

as a Church of England man, for contributing my assistance to that Institution.

I never, indeed, before thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the Church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that *you* still think it well founded.

*The sole and exclusive object of the Bible Society, so far as it respects the United Kingdom, is THE CIRCULATION OF THE AUTHORIZED TRANSLATION OF THE SCRIPTURES, WITHOUT NOTE OR COMMENT.* I should, as a member of the Church, be very sorry to think that the devout study of the SCRIPTURES could lead to the disregard of our LITURGY; on the contrary, I should hope that it would produce a more general acknowledgment of its excellence, as it originally, at the period of the

Reformation, led, through the blessing of Divine Providence, to its establishment. THE BIBLE, says Chillingworth, and THE BIBLE ONLY, IS THE RELIGION OF THE PROTESTANT; it is the sole basis of the CHURCH OF ENGLAND, and the only one on which you, I am sure, would wish to place it. But you observe, that you can have no guarantee, that as the power of the Bible Society increases, *other* objects, inimical to the Church, will not in time be associated with the *main* object. To this I answer, that so long as the members of the Church take part in the Bible Society, its very constitution will afford such a guarantee as you desire. The PRESIDENT, and all the VICE - PRESIDENTS without exception, are Churchmen, and are constant members of the managing committee, in which they always preside; and of the other members of this committee, the Churchmen are equal in number to all the Dissenters of different sects; so that in every question *the Church must have a constant majority*; and in the general meetings, in which alone all points affecting the

constitution of the Society must be decided, the members of the Church must have a weight in proportion to their numbers and consequence. In proportion, therefore, as Churchmen of talents, rank, and influence join the Society, this preponderance must increase. Among the VICE-PRESIDENTS are already numbered one of the ARCHBISHOPS OF IRELAND, and FIVE ENGLISH AND TWO IRISH BISHOPS. I doubt whether the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which now, as you observe, enjoys the countenance of the whole episcopal Bench, was, at so short a period from its formation, honoured with the support of so large a body of the Prelates; and I should hope the time might not be far distant when the two societies may equally flourish under the general patronage of them all. This would appear to me the most effectual remedy for any supposed danger from the *Dissenting influence in the BIBLE SOCIETY*. But what is the remedy you propose?—That all Churchmen should withdraw themselves from the Society, and leave it wholly in the hands of the DISSENTERS. If any thing can

make the Society dangerous, this must do it; because there would then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and, I think, so unjust an indication of jealousy. But even if no sentiment of resentment should be excited, one of two consequences must inevitably follow : either the Society, being deprived of the hope of further support, and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance ; or else the *Dissenting interest*, making up for these losses by more extensive sacrifices, and an increase of zeal and activity, and availing itself of the assistance of the foreign societies already formed, would carry on the Institution in nearly the same manner as before.

In the first case you would have crushed an establishment which has done more for the diffusion of CHRISTIANITY than has been effected in the same space of time in any age since the APOSTOLIC ; which has in SEVEN

YEARS been the means of preaching the Gospel in FIFTY-FOUR LANGUAGES. This would indeed be *putting out one of the eyes of Britain.*

The other alternative would be to transfer to the body of DISSENTERS all the *honour and influence of whatever has been done, and whatever may be done*, by an Institution, of which the dawn has been so glorious, but which is visibly rising into brighter day. Shall it be said that the DISSENTERS ALONE have carried the WORD OF GOD TO EVERY NATION UNDER HEAVEN? or shall the CHURCH OF ENGLAND continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as BY DESERVING THE BLESSINGS AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES.

The evils of either alternative seem to me equally fatal and inevitable. I am far from undervaluing the efforts of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE: I am an

*old member of that Society*, and am heartily disposed to lend any assistance in my power to its useful plans. But how little either that or any other society now existing would be competent to supply the place of the Bible Society, the experience of above a century has shown. Even supposing (what I think impossible) that it might be made, in some considerable degree, to answer the same purposes, I see superior advantages in the present constitution of the BIBLE SOCIETY. The *co-operation* of CHURCHMEN and DISSENTERS in religious matters, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of lessening both the political and religious evils of dissent. It dispels prejudices, promotes candour and good will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own. From such a communication, the Church of England has nothing to fear and every thing to hope; as holding (*in our judgments at least*) that

*middle line of truth*, in which all opposite opinions have a natural tendency to coincide. And is that *truth* more likely to be *acknowledged and embraced* by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?

The existence of *dissent* will perhaps be inseparable from *religious freedom*, so long as the mind of man is liable to error; but it is not unreasonable to hope that *hostility may cease* where *perfect agreement cannot be established*. If we cannot RECONCILE ALL OPINIONS, let us endeavour to UNITE ALL HEARTS.

I ought, perhaps, to apologize for troubling you with arguments, which must probably have been already brought before you, as I know your opinions are not taken up hastily and lightly. But I have thought it necessary to state such as have chiefly induced me to consider my taking a part in the concerns of the Bible Society not only consistent with,

A  
LETTER

TO THE

RIGHT HON. N. VANSITTART, M.P.

BEING

AN ANSWER

TO HIS

SECOND LETTER

ON

The British and Foreign Bible Society;

AND, AT THE SAME TIME,

AN ANSWER

TO

WHATEVER IS ARGUMENTATIVE IN OTHER PAMPHLETS,

WHICH HAVE BEEN

LATELY WRITTEN TO THE SAME PURPOSE.

---

BY HERBERT MARSH, D.D. F.R.S.

MARGARET PROFESSOR OF DIVINITY IN CAMBRIDGE.

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1812.

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Volume 10  
Part 1  
1880

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THE ANTHROPOLOGY OF THE  
FUTURE

THE  
JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

Volume 10  
Part 1  
1880

A

## LETTER, &c.

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DEAR SIR,

MY "Inquiry into the consequences  
" of neglecting to give the Prayer-Book with the  
" Bible," having excited a host of adversaries, who  
have assailed me in every possible way, and with  
every possible weapon, it is necessary that I should  
attempt a vindication of that Inquiry, lest silence  
should be construed into an inability to answer.  
But that, which chiefly induces me to remain for  
the present on the field of controversy, is the ho-  
nour of combating so distinguished a champion as  
yourself. The second Letter, with which you have  
lately honoured me, contains every thing in the  
shape of *argument*, which has been advanced by  
the united efforts of my other adversaries, whether  
in the form of Speeches, Letters, Prefaces, or Re-  
views; and contains it unmixed with extraneous  
matter, which serves only to divert the reader from  
the subject of discussion, and to confound where it  
cannot confute. Indeed one of my adversaries,  
whose situation it would especially befit, to practise  
the benevolence which we are ordained to preach,

has not only departed from the subject of inquiry, and thus left it precisely where he found it, but has substituted for argument a mass of personal invective, which it would be no less degrading to notice, than it was disgraceful to advance. And I am sure you will agree with me in the opinion, that when an author breathes nothing but the spirit, which the Gospel was intended to *subdue*, he will hardly contribute to the diffusion of the precepts, which the Gospel was intended to *convey*. However extensively we may disperse the *letter* of it, yet if our own example is at variance with its *spirit*, we defeat by our actions what we recommend by our words. The gentleness of its divine Author, and the mild conduct of the Apostles, form a striking contrast with the impetuosity thus displayed by advocates for the Bible Society: and impartial observers will suspect, that men who violate the laws of decorum, are pleading, not for piety, but for power.

To so much the more advantage does your own pamphlet appear when contrasted with publications like these. It is true, that the "amiable spirit," which I commended in your first Letter, is *less* perceptible in your second. But you every where preserve the character and the language of a gentleman; you have never departed from your subject, to compensate, by personality, the deficiency of argument; you have stated with precision the propositions, which you intend to combat, and to that statement you have adhered. For *this* reason, no less than for the reasons before assigned, I select your pamphlet, as that which, above all others, is

entitled to regard ; so much so indeed, that an answer to *your* pamphlet is an answer to *all the rest*. I mean, as far as *argument* is concerned : for I would not offer so great an affront to the respectable writer, whom I am now addressing, to introduce into this Letter a reply to objections of any *other* description. Indeed the public at large can feel no interest in personal abuse from an angry author : and with respect to myself, I trust, that my character is too well established, to make it necessary for my *own* sake, to notice the effusions of spleen or malice. But such effusions cannot fail to lower the authors themselves in the opinion of impartial judges : and, if malice is accompanied with an affectation of *pleasantry*, it cannot fail to excite *disgust* in every man, whose taste is not corrupt, or whose judgment is not perverted. But to proceed, without further preface, to your own Letter, which is of a very different description.

The propositions, which you undertake to combat, you have stated in the following words, in the second page of your Letter<sup>1</sup>.

“ First, that the Bible Society produces a disregard of the Liturgy.

“ Secondly, that its foreign operations have been misstated and exaggerated. And,

“ Thirdly, that its real objects are of a political, and not a religious nature.”

These three propositions being quite distinct, it is of no consequence in what order they are exa-

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<sup>1</sup> That is p. 28 of your last pamphlet.

mined. And as the two last require at present very little examination in comparison with the first, and are really unconnected with the decision of the main question, which was agitated in my Inquiry, it will be more convenient to dispose of these two propositions, before we enter on the first, which will then become the principal subject of examination.

The *second* proposition, which relates entirely to the *foreign* department, can have no influence on the decision of a question, which was wholly confined to operations *at home*. For this reason, though I ventured to deny that the Society's exertions in foreign countries were entitled to that high applause, which was bestowed by its advocates, I did not *argue* from that denial, on the subject then before me, but conceded for the sake of argument, and argued from that concession<sup>2</sup>. Whether the proposition therefore is maintainable or not, the inference, which I deduced from the neglect of the Prayer Book, in the *home* distribution, will remain unaltered. But having once advanced the proposition, though incidentally, and not in proof of any thing *then* depending, I thought it my duty, as soon as I was able, to produce the evidence, on which it was founded. And, that this evidence is now produced, affords me the more satisfaction, as I find from your second Letter<sup>3</sup>, that the delay, though really unavoidable, was become a subject of com-

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<sup>2</sup> See the paragraph, p. 67, beginning with the words, " But " since it is of no importance to the Inquiry *now* before us," &c.

<sup>3</sup> Page 35.

plaint. Being now in possession of that evidence, you must be fully convinced, that the proposition which I advanced, is perfectly true. You are not ignorant of the splendid descriptions, which the advocates of your Society have repeatedly made of its numerous *translations* into foreign languages; translations indeed so numerous, as to excite the recollection of the miraculous Pentecost, when the Apostles were gifted with the power of preaching to every man in his own language. Compare these splendid descriptions, compare even your own statement in your last Letter<sup>4</sup>, with the facts, which I have proved by indisputable evidence, and then answer, whether the operations of your Society abroad have not been greatly exaggerated. They have indeed been exaggerated in such a manner, as to exceed the belief of any man, who had not before him the evidence which I have produced. For I have proved, that your Society, according to the last printed documents, on which alone those splendid descriptions could have been founded, *had not translated even the four Gospels into any one language, into which they had not been before translated.* I have proved even, that they had not done it of so much as *two* Gospels. I have proved also, from the same authority, that your Society had not *printed* so much as one entire Gospel, in any one language, into which the Scriptures, or portions of the Scriptures, had not been translated, either before the existence of the Society, or independently

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of its assistance. And even with respect to new editions of existing translations, I have shewn that the want of them was by no means such as the advocates of your Society have pretended<sup>5</sup>.

The third proposition, which you undertake to *combat*, namely, that your Society's "real objects" are of a political, and not of a religious nature;" it is not my business to *defend*: for it is a proposition which I have *never advanced*, though you introduce it as one of my allegations<sup>6</sup>. Your ascribing to me the position, that the real objects of the Society are *not* of a religious nature, is the more extraordinary, as the very reason, which I have assigned, why the members of your Society overlook domestic danger, is, that "they are animated by *religious zeal*." I will quote the whole passage<sup>7</sup>: "There is nothing, which so prevents men from seeing the *danger* of an object, as, when in the pursuit of that object they are animated by *religious zeal*. With the prospect of extending the *universal Church*, men find it difficult to contract their views within the limits of a *single church*. With the prospect of promulgating the Gospel to *distant regions*, where its light had never shone, they view, through a glass inverted, the danger *at home*. And to the danger thus diminished, they are ready to close their eyes, if

<sup>5</sup> See the work lately published, under the title, "A History of the Translations, which have been made of the Scriptures, from the earliest to the present Age, throughout Europe, Asia, Africa, and America."

<sup>6</sup> Page 28.

<sup>7</sup> Inquiry, p. 53.

“ the *removal* of that danger obscures the glory of “ the prospect.” With a knowledge of this passage, how could you declare to the public, that I represented the objects of your Society as being *not* of a religious nature? You should consider that there are thousands attached to the Bible Society, who will read your Letter without reading my reply, who will take therefore my opinions from *your statement* of them, and openly censure me for sentiments, which I have never entertained. Hence the various charges which have been laid at my door by men, who got their intelligence at second hand. I am not surprized at *many* perversions, which have been made of my opinions; I am not surprized, that they who judge of me from the numerous misrepresentations, to which I have been exposed, should convert, for instance, the danger, which I really apprehend from *the omission of the Prayer Book*, into a supposed apprehension of danger from *the distribution of the Bible*. But I really *am* surprized, that so respectable a writer as Mr. Vansittart, should lend his aid in the diffusion of unfounded allegations; that neither justice nor mercy to an opponent, assailed on all sides, should have suggested the propriety of extreme circumspection, before he ventured to charge that opponent with asserting what must equally affect *all* the members of the Society, and equally excite the *indignation* of them all.

Having admitted in general terms, that the Society was animated by *religious zeal*, I did not conceal the opinion, that other objects were occasionally *associated* with that religious zeal. It provides,

I said, " for temporal, *as well* as spiritual wants ?." But I did not *exclude*, as your position implies, the provision for spiritual wants. I did not ascribe to *any* man, and much less to the *whole body*, the mercenary motive of seeking *merely* the promotion of private interest. If this were my opinion, I should hardly have explained the inattention to domestic danger, as arising from a zeal for *religion*. I therefore positively *deny* the position which you ascribe to me : I deny the having *said*, or the having *meant*, that the real objects of your Society were *not* of a religious nature. The question, whether motives of private interest do not sometimes operate *as well as* motives of religion, in inducing men to join your Society, is quite distinct from that *general* position, which excludes religious motives *altogether*, which excludes them not from *one* only, but from *every* member of the Society. I asserted nothing more, than *a partial association of temporal objects*, which you have thought proper to convert into *a total exclusion of religious objects*. And though you represent that assertion as a *principal* subject of the Inquiry, it was introduced only incidentally in the following manner. The principal subject, namely, the danger of neglecting the Prayer Book, was finished with the eighth section. The ninth and last section related to a change in the *constitution* of your Society, which would remove every objection which I had made to it : but apprehending, that the temporal, as well as spiritual advantages,

derived from the operations at home, would present an obstacle in the way of such a change, I stated what, in my opinion, those advantages were. You deny indeed, that the Society really *has* the advantages, which I ascribe to it, and accompany that denial with such strong indications of personal displeasure, that I cannot pass it over in silence.

I stated three ways, in which your Society provides for temporal wants, namely, " it gives *power* to the Dissenter, *popularity* to the Churchman, " and *interest* to the Politician." That the Dissenters should derive *power* from a Society, which brings them to act with Churchmen on such a principle, as surrenders what *distinguishes* the Church, is a matter too obvious to require illustration. No man surely can doubt, that there is such a thing as a *dissenting interest*, and that the more this interest is courted, the more powerful it will be. That Churchmen, who promote the Bible Society, thereby obtain *popularity*, while they who venture to oppose it are loaded with every species of abuse, can surely, after the late events, require no demonstration. And that the politician promotes his *interest* by joining the Bible Society, must be likewise obvious to every man, who has the least knowledge of the world. But you are offended with this observation, as if I meant to apply it to yourself. Now the interest, of which I was speaking, is such, as you cannot *want*. But if you were member for a *county*, in which a large proportion of the voters were *Dissenters*, your zeal for the Bible Society would certainly have ensured you for the next general election, against any candidate who had *opposed* the

Society. But though you would *derive* this temporal advantage, I should not therefore deny, that you were actuated by *religious* motives. Nor have I denied it of *any* man. I can easily see, when temporal advantages are *obtained*: but I can never see, whether they are exclusively or conjointly the *motives* to action: and therefore, though I asserted the *existence* of those advantages, I never argued from them to motives, which must be left to every man's own conscience. Why therefore should you be so displeased? You even accompany the denial of those advantages with the observation, "which however I am sorry to say is not the case." If you are *sorry* it is not the case, you must rejoice on finding that it *is*. Yet you are so angry as to say, that I have here had recourse, to "not only one of the most *vulgar*, but one of the most *dangerous* arts of controversy." Now the character of vulgarity is *coarseness*, which surely does not apply to my remark. It was rather keen, than blunt; and that it has touched a tender point, is clear from the irritation, which it has produced. The *danger* of my remark consists, I find, in its capability of being "*retorted with effect*." You say that "*temporal*, as well as *spiritual* wants, may be provided for by the profession of a distinguished zeal for the interest of the Church." But surely you must know, that in the present instance, it cannot be "*retorted with effect*." For if I had been then actuated by the desire of recommending myself to high ecclesiastical honours, I should have taken the side, which was chosen by my opponents. But I have obtained what depends on no man, the

satisfaction of having acted from the suggestions of *duty*; whether I am mistaken or not, I have acted from my own conviction, which alone is the rule of an honest man; and I would not exchange this satisfaction for the reflections arising from a contrary conduct, though it were rewarded with rank, popularity, and power.

Let us now proceed to that, which constitutes the main subject of my Inquiry, *the Consequences of neglecting to give the Prayer Book with the Bible*. As we are still at variance on this important subject, and there is no prospect of our coming to an agreement, while the preliminaries themselves remain unsettled, I must first examine, whether you have formed a correct opinion on the *kind* of importance which I attach to the Prayer Book. For if your *premises* are inaccurate, the same inaccuracy will attend your *conclusions*. I will quote therefore the following passage from the sixth page of your second letter (p. 27 of the pamphlet) which contains a statement of the sentiments, which you *ascribe* to me, respecting the Bible and Prayer Book. “Such  
 “ a claim of equality with the Bible, the venerable  
 “ and holy men, who compiled our Liturgy, would  
 “ have disclaimed with horror. There is no point,  
 “ on which they more firmly insist, than upon the  
 “ complete and absolute sufficiency of the Scrip-  
 “ tures, in matters of faith: this indeed is the very  
 “ basis of the Reformation; while the authority of  
 “ the Church in points of doctrine is no less avow-  
 “ edly the foundation of Popery. The danger of  
 “ the perversion of Scripture, on which you so  
 “ much insist, is the very argument used by the

“ Papists in defence of the denial of the Bible to  
 “ the Laity. And indeed to such a length do you  
 “ carry your argument, that I know not what an-  
 “ swer you could give to a Catholic Doctor, who  
 “ should justify the practice of his Church by your  
 “ authority.”

Now by a process similar to that which you have here adopted, I would undertake to confute any proposition in Euclid. I have only to substitute the word *equal* for *unequal*, and the business is done. For instance, if I set out with the position, that the interior angle of a triangle is *equal to*, instead of *less than*, the opposite exterior angle, I shall deduce the inference, that the three angles of a triangle are *more* than two right angles. In like manner, you set off with the no less groundless position, that I put in for the Prayer Book “ a claim of *equality* with the Bible :” and in like manner you come to a conclusion similar to that, which relates to the triangle. It is no wonder, that you *appear to* have answered my objections, if you place them in a false light: for there is no argument whatever, which may not, by suitable *alterations*, be rendered capable of confutation. That I claim for the Prayer Book an *equality* with the Bible, is an assertion, made not only *without* authority, but in *direct contradiction* to repeated declarations in that very book, which you profess to answer. If “ without the Bible *the Liturgy has no support*,” as I declared at p. 27; if the validity of its doctrines depends on their being “ *correctly* derived from the Bible,” and the Bible is “ the *only* fountain of religious truth,” as I declared at p. 43, have

I not reason to complain, that you should represent me as claiming for the Prayer Book an *equality* with the Bible? I have called indeed the Prayer Book a proper *Companion* for the Bible<sup>10</sup>, and have accordingly urged their joint distribution. But does this imply an *equality* between them? As well might a subject suppose himself equal to his sovereign, because he was admitted into *company* with his sovereign. Nor can I discover in the two pages, to which you refer, namely, p. 52 and 40, the smallest foundation for what you have been pleased to say of me in the passage above quoted. The latter of those two places contains the sentiments of *Bishop Beveridge* on the importance of the Liturgy, to which you must object, if you object at all. And in the former place, though I argued against Chillingworth's "notion of *generalised* Protestantism, which admits of no reference to any *particular* Creed," I argued not as you contend, in the spirit of *Popery*, but on the very principles, which were maintained by our *Reformers*. For if our Reformers had been of opinion, that there was no necessity for Liturgy and Articles, they would not have *composed* our Liturgy and Articles. Whether they acted *rightly* in so doing, is a question, on which I hope we are not at issue. And if we are not, you cannot consistently appeal to our Reformers for the purpose of overturning my arguments. I plead for the book, which our Reformers composed, and urge

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<sup>10</sup> P. 4.

its *distribution* on the *same principles* on which they recommended its *acceptance*. I urge the distribution of it, not as being *equal* with the Bible, but as being in *conformity* with the Bible. Our Reformers did the same: and consequently, if there is Popery in *my* reasoning, there was Popery in *theirs*. The inference to be deduced from your reasoning, I leave to be made by yourself.

But you suppose, that my objection to Chillingworth may be rendered nugatory by an appeal to the Homilies, from which you quote two long passages to prove (what I never doubted) the sufficiency of Scripture to salvation, and then triumphantly ask, "Could the men, by whom such passages  
 " as these were written, have foreseen, that in the  
 " Church, which they founded, it would be con-  
 " sidered as an offence to distribute the Bible un-  
 " accompanied by any human work? Could they,  
 " humble as they were pious, have been supposed  
 " to claim, on behalf of their own writings, an  
 " equality with those Scriptures, by which they  
 " were guided, and for which some of them laid  
 " down their lives. Yet this claim of equality is  
 " all, which the members of the Bible Society, who  
 " belong to the Church of England, deny." Here I beg leave to ask in my turn, whether the objection, which I made to *Chillingworth*, implied an objection to any thing contained in the *Homilies*. I had asserted in the Address to the Senate, that Churchmen should distribute *both* Bible and Prayer Book. In your first letter, which was published as an answer to that Address, you quoted Chillingworth for the position, that the Bible *only* is the

religion of the Protestant. But did I *deny* this position in that "Inquiry," which your second letter is intended to confute? Certainly not. On the contrary, I said explicitly, "Equally *true* is the general proposition, that the *Bible only* is the religion of the *Protestant*!" You quote therefore from the Homilies to prove what was previously *admitted*. It was the *application* of that position, not the position *itself*, which I contested. I argued against the conclusion *deduced* from that position; I denied, that, because the Bible only was the *religion* of the Protestant, it was a necessary consequence, that the Bible only should be *distributed* by the Protestant. And if this conclusion was not *intended* to be deduced, for what purpose did you *appeal* to Chillingworth? If my argument for the *joint* distribution of Bible and Prayer Book is to be confuted by his position, that the Bible *only* is the religion of the Protestant, that position must be extended to the act of *distribution*, or it is no contradiction of what I asserted. Either therefore you quoted Chillingworth without any meaning, which I cannot suppose, or you must have quoted him for the purpose of defending the practice of your Society, the distribution of the *Bible alone*. And that this was really your object is manifest from the question which you have again asked in the passage last quoted, whether our Reformers could "have foreseen that in the Church, which they "founded, it would be considered as an offence

“ *to distribute the Bible unaccompanied with any human work?*” Now to say nothing of the word *offence*, which serves only to place my argument for the joint distribution in an odious light<sup>12</sup>, the question itself, which is asked *in opposition* to my argument, is sufficient evidence, that you meant to *vindicate* the distribution of the Bible alone. You endeavour indeed to justify your opposition by repeating what I have already confuted, that when I contend for the joint distribution of Bible and Prayer Book, I place them on a footing of equality, and you add, that “ this claim of *equality* “ is all, which the members of the Bible Society, “ who belong to the Church of England, deny.” Now if this is *all* that you deny, what reason was there for your two letters to me? What occasion was there for all the declamation against me, which has been made at your auxiliary meetings? Both in the Address and in the Inquiry, the equality which you deny, was not only never asserted, but openly and explicitly *disavowed*.

Under such circumstances, I think that common justice requires an acknowledgment on the part of my adversaries, that they have been guilty of a wanton attack. The plea of *equality*, which is urged in vindication of it, is so obviously devoid of foundation, that no man could have resorted to it, except in a case of desperation. But I perceive,

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<sup>12</sup> I asserted that Churchmen did not do their *duty*, if they neglected to give the Prayer Book with the Bible. The *offence* which was taken, was taken by the *advocates* of your Society, in consequence of my *urging* the joint distribution.

that the advocates for the Bible Society, when they are driven from a post, which they regarded as impregnable, take refuge in a position which they had represented as untenable. They conjure up the spirits of our Reformers to bear testimony to the *offence* of urging the distribution of the Bible in company with a *human* work, and then appeal to experience, to prove that they do not *impede* the distribution of this human work. Now if it is Popery to *object* to the distribution of the Bible alone, a genuine Protestant must regard it as an *excellence* in your Society, that it *promotes* the distribution of the Bible alone. He must value it for this very reason, that it has *no tendency* to associate “divine perfection with human frailty.” With what consistency therefore can any man, who had condemned me for *urging* the distribution of the Prayer Book in company with the Bible, now vindicate the Society on the ground, that its tendency is the reverse of that which I ascribed to it?

But I will not quarrel with my adversaries on the score of consistency, if they at length admit, that I was right in contending for the joint distribution of Bible and Prayer Book. And this they *must* admit, if they now assert, in defence of the Society, that it has *not* a tendency to produce a neglect of the Liturgy. On the other hand, you will say, if I was right in the principle, I was wrong in the *application* of it. You contend, and my other adversaries at present do the same, that experience is *against* me; that the *practical* effects are at variance with my *speculative* conclusions. If such is

really the case, I must admit, that my principal objection to your Society will be removed. I objected to it on the very ground of its *having* a tendency to bring the Liturgy into neglect; and for this very reason I instituted an inquiry into the *consequences* of such neglect. When I applied the principle to your Society, I not only thought that the *arguments* which I used would warrant the application, but that those arguments were corroborated by matter of *fact*. Nor do I perceive, that you have attempted to invalidate either my reasoning on this subject, or the examples, to which I appealed in confirmation of it. It is true that you have likewise appealed to a *fact*, which you consider as alone sufficient to disprove the tendency, which I ascribe to your Society; and that I may do justice to your statement, I will give it in your own words. But I must previously observe, that in combating my position respecting the tendency of your Society, you have exhibited another instance of that unfairness, of which I have had occasion to complain more than once already. Whoever undertakes to *confute* a proposition should strictly adhere to the *terms* of the proposition; for if he substitutes *other* terms, which have a different import, it *ceases* to be the proposition which he professes to confute. In the *seventh section* of the Inquiry, which was devoted to this subject, I particularly used the word *neglect*. I said, p. 60, “ Shall we  
 “ recommend it therefore to Churchmen to become  
 “ members of a Society, which not only has a ten-  
 “ dency to bring the Liturgy into *neglect*, but  
 “ which already, as we know by experience, pro-

“duces *that effect*.” Again in the same page I said, “And what are those general effects but to bring into *neglect* the bulwark of the established church?” In what manner this *neglect* operated I had previously explained in p. 56, “as diminishing the *frequency of its distribution*.” And the very title of the pamphlet was an Inquiry into the consequences of *neglecting* to give the Prayer Book with the Bible. But for the word *neglect* you have substituted the word “*disregard*,” and hence the leading proposition, which you propose to confute, and which is the first of the three above-stated, runs thus, “That the Bible Society produces a *disregard* of the Liturgy.” Now a man may *neglect* the distribution of the Liturgy, without having an absolute *disregard* for it: he may *neglect* that distribution for want of knowing the *consequences* of that neglect. To such persons, and to such persons *only*, could I be supposed to address myself, when I *explained* those consequences: for men who have an absolute *disregard* for the Liturgy, would be induced by a consideration of those consequences to *persevere* in the neglect, of which I complained. Requesting, therefore, that your words may be properly corrected, I will now state your *fact*, as you have given it in p. 24. “Of the disregard to the Liturgy, which you suppose to have been produced by the Bible Society, if real, the Reports of the Society for promoting Christian Knowledge must bear conclusive evidence. We shall in that case find, that during the growth of the Bible Society, the demand for Prayer Books for distribution has been gradually lessening.”

“ But what is the fact? The number of Prayer  
 “ Books delivered by the Society for promoting  
 “ Christian Knowledge to its members, on an  
 “ average of the three years immediately previous  
 “ to the institution of the Bible Society, (viz.  
 “ 1802-3-4) was 13,426; the average of the last  
 “ three years was 19,815, being an *increase* of  
 “ nearly one half.” As this *fact* has not only been  
 copied by another of my adversaries, who produces  
 it with the triumph of a victor already trampling on  
 his foe, but has really made some impression on  
 the minds of men, who have discernment as well as  
 zeal, it is entitled to particular attention. The  
 question to be examined is, not whether the fact  
*itself* be true, but whether it *disproves* the *tendency*,  
 which I ascribe to your Society. I will take for  
 granted that your average is correct; that the dis-  
 tribution of the Prayer Book at Bartlett’s Buildings  
 has *increased*, and increased in that proportion  
 which you have stated. But the increase of dis-  
 tribution by *one* Society is perfectly compatible  
 with the tendency to its diminution by *another*  
 Society. I will illustrate this by an example with  
 which you are well acquainted. The Exports from  
 this country to the *Continent of Europe*, during the  
 three years which *followed* the Berlin and Milan  
 Decrees, amounted to more than *sixty-five* mil-  
 lions, whereas during the three preceding years,  
 these Exports amounted to less than *fifty-four*  
 millions. But I think no Statesman would conclude  
 from this circumstance, that the Berlin and Milan  
 Decrees have no *tendency* to diminish the exports  
 of this country even to the *Continent of Europe*.

You would hardly argue in this case as you do of the Bible Society, and say, " If the Berlin and Milan Decrees have a tendency to diminish the trade with the Continent, the Reports of the Inspector General, laid annually before the House of Commons, must bear decisive evidence. We shall in that case find, that during the continuance of these decrees, the Exports to the Continent have been gradually lessening. But what is the *fact* ? The average of the three years, which followed those decrees, has *exceeded* by nearly one fourth the average of the three preceding years." You yourself must admit that such reasoning would be fallacious. If you express yourself in *general* terms, without a reference to any particular object, you will still more clearly perceive the fallacy of your reasoning. Substitute A. and B. for the two Societies, and the argument will stand thus. A. increases its motion in *one* direction : therefore B. has no tendency to move in an *opposite* direction. Here you see at once that the premises and the inference have *no connexion*. What then becomes of your argument, and where is the use of your *fact*, the mighty *fact*, which is supposed to have laid my whole edifice in ruins. I did not assert, that the tendency of your Society to occasion a neglect of the Liturgy, would produce the same effect at *Bartlett's Buildings*. On the contrary, the very circumstance, that the Liturgy was neglected by the former, would suggest the necessity of increased attention to it by the latter. Well then (you will say) if the desired effect is only produced, it follows that no harm is

done. If the motion of A. does but increase sufficiently to *counteract* the tendency of B. the apprehended evil is prevented. True: but the argument then implies the *existence* of the tendency. And should not every Churchmen prefer a Society, which has *no* such tendency? Is it not better to be *free* from defect, than to *have* one, however capable of remedy? And how advantageously does the Society for promoting Christian Knowledge appear from your very argument, which represents this Society, not only as *free* from the defect, of which I complain, but as correcting that defect in the *other* Society?

But however true it may be, that the distribution of Prayer Books at Bartlett's Buildings has increased in the proportion of nearly three to two, this is not the *only* proportion which we must take into the estimate, in order to judge of the tendency of your Society. If, as I contend, it is the duty of Churchmen to distribute *both* Bible and Prayer Book, the defect, of which I complain, can be remedied only by *such* an increase in the distribution of the Prayer Book, as shall be proportioned to the increase in the distribution of the *Bible*, of the Bible namely, as distributed among *Churchmen*. And an increase according to *this* proportion the Society for promoting Christian Knowledge has at present not the *means* of effecting<sup>13</sup>. We distributed last year

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<sup>13</sup> The common annual subscription to the Society for promoting Christian Knowledge is *one guinea*, the common donation at admission is *two guineas*. But when Churchmen contribute to the Bible Society, their generosity extends to benefactions of ten, twenty, thirty, forty, and fifty guineas.

more than twenty thousand Prayer Books; but then we distributed more than twenty thousand Bibles and Testaments. Your Society, according to the last Summary Account, distributed above an hundred thousand Bibles and Testaments in the same year. And if only two thirds of them were English and Welsh, and only one half of that number were given to Churchmen, at least thirty thousand Churchmen were provided last year with a Bible or Testament, not one of which was provided by either Society with a Prayer Book. For our Society has been *hitherto* unable to do more for the distribution of the Liturgy, than keep pace with its *own* increased distribution of the Bible and Testament. That the Prayer Book therefore is neglected, and in a manner which it ought not to be by *Churchmen*, appears from actual *experience*.

But I can state a *fact*, which bears still more strongly on the present subject. There is no place where the effects of your Society are more likely to have been felt, than the printing office at Cambridge, which has been particularly *employed* by your Society. The records therefore of our printing office afford the best criterion of judging of its effects. In the *eight* years which have elapsed since the formation of your Society to the beginning of the present year, the number of Bibles and Testaments printed at our office have amounted to 531,800: the number of Bibles and Testaments printed in the *eight preceding* years, namely, from 1796 to 1803 inclusive, amounted to 201,000.

The increase therefore in *Bibles and Testaments* has been in the proportion of more than five to two. But has the number of *Prayer Books* increased in the same proportion, or has it increased at all? Quite the contrary. The number of Prayer Books printed at our office in the eight years which have *followed* the formation of your Society has amounted only to 140,900 ; whereas the number of Prayer Books printed at our office during the eight years which immediately *preceded* the formation of your Society, amounted to 161,750. Here is not only a proportional, but an *absolute* decrease in the number of Prayer Books : a decrease of more than *twenty thousand* since the formation of your Society, compared with the *same period* preceding it. Nor must I omit to mention, that in 1802 and 1803, *no* Prayer Books were printed at our office, the 161,750 having been printed in the *six* years from 1796 to the end of 1801. So much fairer was the opening for the printing of Prayer Books in the eight *following* years : and surely *eight* years afford a very fair trial. There is also another circumstance, which must not be forgotten. Though the number has decreased in the *last* eight years, it had been previously on the *increase*. In the four years ending with 1795, the number of Prayer Books printed at our office was 101,500 ; in the four years ending with 1799, the number was 116,750 ; and in the four years ending with 1801, the number was 133,000, which is nearly as many as have been printed in *double* that time since the formation of your Society. Whether we judge therefore of its

tendency by argument or by fact, the inference is in my favour <sup>14</sup>.

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<sup>14</sup> Mr. Simeon, who has addressed me in a tone of defiance, not usual among gentlemen, except in repelling a gross *personal* attack, says page 2, that my "argument is altogether founded on an assumption of a fact *as true*, which, if enquired into, will prove *false*:" this fact, as he himself states (p. 5) from a passage of my Inquiry is, "the practice of neglecting to give the Prayer Book with the Bible;" on which he says, no one but myself "has had the *hardihood* to affirm the existence of such a fact, and much less to assume it without a shadow of truth." At p. 40, after a long dissertation about Calvinism, he returns to the charge, and quoting a passage from my Inquiry, where his Society is described as one "which not only has a *tendency* to bring the Liturgy into neglect, but already, as we know by experience, *produces* that effect," he immediately adds, "The reader is requested to take especial notice of these words: for *on your proof of this assertion I am content to rest the whole question.*"—Now when a Society, by its very constitution, *excludes* the distribution of the Liturgy, we should suppose, that to a common understanding no proof would be *wanted* that such a Society had at least a *tendency* "to bring the Liturgy into neglect." And that such a Society, in its corporate capacity, *does* neglect to give the Prayer Book with the Bible, must either be *true*, or the Society is not what it *pretends* to be, a Society for the distribution of the Bible *alone*. Where then was the *hardihood*, as Mr. Simeon is pleased to call it, of affirming, that such neglect *existed*? Where was the absurdity of inquiring into the *consequences* of that neglect? But if Mr. Simeon really wanted *facts* to prove the tendency in question, the Inquiry itself contained facts of this description: for every instance, in which the distribution of the Bible alone, or without the Prayer Book, is *vindicated*, is an instance of a *fact*, which *corroborates* that tendency. What are the numberless examples of objection to the position, that Churchmen should distribute *both* Bible and Prayer Book, but so many proofs of a tendency *toward a neglect of the Prayer Book*? Mr. Simeon's

But before I conclude the examination of *facts*, which have been represented as fatal to my whole Inquiry, I must notice one of a different description, though produced by another opponent, lest any thing, which bears the *name* of fact, should be considered as valid for want of notice. It is not the result of *calculation*, nor of the actual *distribution* of the Prayer Book, but is designed as the foundation of an argument to disprove the tendency in question. At New York, it seems, there is a Bible Society, and a *Bible and Prayer Book Society*; both of these Societies have applied for assistance to your Society in London, and both of them have *received* assistance; whence it has been inferred, that the British and Foreign Bible Society, even in its corporate capacity, does not discourage the Prayer Book. But when all the circumstances are known, this *capital* fact will appear in a very

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appeal to the increased distribution of the Prayer Book at Bartlett's Buildings, I have already shewn to be perfectly irrelevant to the tendency of *his own* Society. But my appeal to the printing office at Cambridge, which has been devoted to the service of the Bible Society, exhibits a *fact*, which is perfectly *in point*. It is not the distribution at Bartlett's Buildings, but the number printed at Cambridge, which affords the *true criterion* for judging of the effects of his Society. And as Mr. Simeon (p. 41) "*dares*" me to the production of a proof, and is "content to rest the whole question" upon it, I hope he will be satisfied with the FACT, the incontrovertible FACT, that since the institution of his Society, the number of Prayer Books printed at Cambridge is more than TWENTY THOUSAND less, than the number which was printed there during the same period, *previous* to the formation of his Society.

different light. To the New York *Bible Society* the sum of 100l. has been voted ; the same sum has been voted to each of the following Societies : the Connecticut, the Massachusets, the New Jersey, the Charleston, the Maine, and the Georgia Bible Societies, and to the Philadelphia Bible Society 200l<sup>15</sup>. Here I shall not inquire into the wisdom of sending money out of this country to supply the citizens of the United States, who are no less able to *subscribe* for the purchase of Bibles, than the auxiliary Societies at home ; but shall remark only the *distinction* which was made between the *Bible Societies* and the *Bible and Prayer Book Society*. This Society petitioned like the rest for *money*, and declared that “ any grant of money would be faithfully appropriated to the purchase and distribution of Bibles only<sup>16</sup>.” But did your Society *consent* to vote money, as was desired, and was done to the *Bible Societies* in the United States ? Did your Society *trust* to <sup>the</sup> declaration, that no part of the grant should be employed on Prayer Books ? No ! You voted indeed the *worth* of 100l. but you voted it in Bibles and Testaments<sup>17</sup>. I do not say, that the caution here observed, and the exception here made, were inconsistent with the principle, on which your Society is founded.

<sup>15</sup> See the account of the sums voted in the fifth, sixth, and seventh Reports. What additional sums were voted last year I cannot say ; I judge only from documents already printed.

<sup>16</sup> See the letter of Bishop Moore, the President of this Society, printed in the seventh Report. App. p. 41.

<sup>17</sup> Seventh Report, App. p. 134.

But the example should not be quoted as an instance of *regard* for the Prayer Book.

Having considered the *facts* which have been alleged to disprove the tendency in question, I will now consider the *arguments* which you produce for the same purpose<sup>13</sup>. “ Instead of leading to a  
 “ disregard of the Liturgy, I have no doubt, that  
 “ among Churchmen the Bible Society tends to re-  
 “ commend and endear it. It is I think impossible  
 “ to engage seriously in the concerns of the So-  
 “ ciety, without imbibing some portion of the spirit  
 “ by which it is actuated, and without acquiring a  
 “ deeper sense of the inestimable value of the  
 “ Scriptures, and of their practical and personal  
 “ importance to ourselves. We cannot be earnest  
 “ in recommending the Bible to others, without  
 “ applying it to our own hearts; and we cannot do  
 “ so without becoming better Churchmen, because  
 “ better Christians and better men.” I perfectly agree with you in the opinion, that a man cannot  
 “ engage seriously in the concerns of the Society  
 “ without imbibing *some portion of the spirit*, by  
 “ which it is actuated:” but that the spirit of a Society, which constitutionally *excludes* the Liturgy, should have a tendency *in its favour*, appears to me a perfect paradox. If you become  
 “ better Churchmen, *because* better Christians and  
 “ better men,” what will the *Dissenters* say, who are members of your Society, and who feel its benign influence *without* becoming Churchmen?

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<sup>13</sup> Page 46, where you solemnly say “ I deny your minor.”

Is not *their* Christianity improved by the Bible Society as well as your *own* ? And if it *is*, might we not expect, according to your reasoning both here and elsewhere <sup>19</sup>, some indications of a favourable disposition toward the Liturgy, among the dissenting members of your Society ? Might we not expect, as the great body of Dissenters belong to it, some favourable change in the course of eight years ? Might we not expect that the number of Dissenters would have diminished since the formation of the Bible Society ? But is this the *fact* ? Is it not notorious, that since that period the number of Dissenters has very materially *increased* ? Is it not therefore absurd, to talk of the Bible Society as having a tendency *in favour* of the Liturgy ? Is it not absurd to suppose that a Society, founded on the *exclusion* of the Liturgy, should have a tendency to *promote* it ?

Another argument, which you produce, is merely an *argumentum ad invidiam*. I do not question the sincerity of your professions, when you express your regard for the Liturgy of the established church : but if, as advocate of a Society, which in its corporate capacity *excludes* the distribution of the Prayer Book, you have recourse to reasoning, which I think injurious to the church, I may be permitted, with every feeling of *personal* respect, to state my objections. I have contended in *general terms*, that your Society does not make

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<sup>19</sup> You say, page 31, they must learn to respect what they know to be held in veneration by men whom they esteem.

such provision for the distribution of the Prayer Book, as Churchmen *ought* to make : but I have introduced no personal remarks on this subject, and consequently there is no need of personal defence. But you really endeavour to place me in an odious light, by confounding general objections with personal imputations : and because there are respectable Prelates, who are members of a Society which I disapprove, you are disposed to insinuate, that I am thus guilty of individual affront. With equal and indeed greater justice might I contend, that as the great majority of our Prelates have *not* joined your Society, every argument which you use in favour of it, is an imputation upon *them*. You say at p. 45, “ The *friends* of the British and Foreign Bible Society, who trust in the discretion of the Prelates who *support* it, and conclude that an institution sanctioned by their authority *cannot* be injurious to the church, &c.” What answer therefore could you consistently make, if I should say in similar language, “ The *adversaries* of the British and Foreign Bible Society, who trust in the discretion of the Prelates, who *refuse* to support it, and conclude that an institution, *not* sanctioned by their authority, *may* be injurious to the church, &c.” But such personal considerations have no concern with the general question. And as you may fairly vindicate your Society without offence to those, who have *refused* their assent, I may fairly state my objections, without offence to those, who have *given* their assent. Indeed, when the welfare of the established church is concerned, I should very ill discharge my duty

as Professor of Divinity, if respect for any individual, however good or great, could deter me from declaring the danger which I really apprehend. On this occasion, however, you have availed yourself of a privilege, which the advocates of the Bible Society particularly claim, that of altering the terms, which are used by their opponents. On this occasion the substitution of "*disregard*" for "neglect," of which I have already complained, is of singular advantage. No Prelate can be justly offended with the supposition, that he does not *perceive* the consequences of neglecting to give the Prayer Book with the Bible : it is the supposition only of an *oversight*, from which the wisest of men are not exempt. And I have reason to believe that one of those respectable Prelates, whom you name at p. 45, who, like yourself, is a Vice-President of your Society, was *not* offended with the supposition, since he applied to Bartlett's Buildings, very soon after the publication of my Inquiry, for not less than *two thousand* Prayer Books, to be distributed in company with the Bible. But change only the terms, and say that I ascribe to the Prelates, who are members of your Society, an actual *disregard* for the Liturgy, and you furnish them at once, if they judge from your statements, with cause of offence<sup>20</sup>. This may answer the purpose of exciting indignation against the *person* of your adversary : but it would be more candid, as well as

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<sup>20</sup> In the page to which I have referred, you say "The same gratuitous supposition of *disregard* to the Liturgy, &c."

more to the purpose, if you confuted his *arguments*.

That a Society, which constitutionally *excludes* the distribution of the Liturgy, has no tendency to occasion a *neglect* of that distribution, is a proposition, which really involves a contradiction. Indeed your second letter, though it professes to *disprove* that tendency, serves only to *confirm* it. You still *vindicate* the practice of distributing the Bible alone, though every instance of such vindication is a *fact*, which proves the truth of my assertion. You appeal to the Naval and Military Bible Society, which likewise distributes only Bibles, to justify the same restricted distribution on the part of your own Society : and as far as an argumentum ad verecundiam extends, I cannot deny, that from this appeal you derive particular advantage. The Archbishop of Canterbury is President of that Society, and the Bishop of London is one of the Vice-Presidents. Neither of these distinguished Prelates has honoured your Society with his name and patronage : but by introducing them as presiding over *another* Society, which confines its distribution to the Bible, you claim them as promoters at least of the *principle*, on which your Society is founded. Now the Naval and Military Bible Society commenced in 1780, at a time and under circumstances, when the consequences of neglecting to give also the Prayer Book were not so apparent as they are at present. And I have no doubt, that, if an institution were to be *now* formed for supplying the army and navy with Bibles, it would be made an indispensable condition

by *both* of those distinguished Prelates, that the Prayer Book should be distributed as well as the Bible. Indeed no reason can be assigned, why our soldiers and sailors, who belong to the established church, should be left unprovided with the Prayer Book. The opinion of Government on this subject has been lately shewn in a very conspicuous manner: for in the month of March last, the Admiralty impressed, as it is termed, *fifteen hundred pounds*, which will be continued annually, to the Chaplain General, for the purpose of procuring *books*, including Prayer Books with Bibles, from the Society for promoting Christian Knowledge<sup>21</sup>. And you yourself have afforded a very cogent argument for the distribution of the Prayer Book among our *soldiers*, by reminding me, that in the time of Cromwell, “it was a *fanatical* army which over-  
“ turned *both the altar and the throne*”<sup>22</sup>.”

Another mode of defending the principle, on which your Society is founded, consists in the contemplation of that *happy state*, which it is calculated to produce when we shall “be so refined  
“ from all party prejudices and interested views,  
“ so softened by the spirit of charity and mutual  
“ conciliation, and so controlled by agreement in  
“ the leading principles and zeal for the general  
“ interests of Christianity, that no sect or persuasion should be tempted to make religion subser-

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<sup>21</sup> The *gratuitous* distribution to the Navy has cost this Society during the last seven years 3361 l.

<sup>22</sup> Page 45.

“ vident to secular views, or to employ political  
 “ power to the prejudice of others<sup>23</sup>.” You are  
 manifestly pleading for a repeal of the Test Act, to  
 which I declared in the Inquiry, that the progress  
 of your Society would ultimately lead. You again  
 therefore *confirm* my positions by your attempts to  
 confute them. You even add, a few lines after  
 the passage just quoted, that you “ believe the  
 “ Bible Society to have a strong tendency to pro-  
 “ duce such a state of things,” as you had been  
 just describing. And you conclude by saying, “ In  
 “ *this* way it *may* become a mean of removing the  
 “ Test-Act.” You deny indeed, that it can be-  
 come so in any *other* way: but if your Society

<sup>23</sup> P. 47. In a similar strain, says Mr. Lancaster, “ Above  
 “ all things education ought not to be subservient to the propa-  
 “ gation of the peculiar tenets of any *sect*. Beyond the number  
 “ of *that sect* it becomes *undue influence*, like the strong taking  
 “ advantage of the *weak*.” Indeed the Bible Society and the  
 Lancastrian System are founded on the *same principle*, as I fully  
 explained in the fourth section of the Inquiry. And even four  
 months *before* that Inquiry was published, the Committee for  
 promoting the Lancastrian System published a letter addressed  
 to the Members of the British and Foreign Bible Society, in  
 which they say, they “ feel confident that they are addressing  
 “ persons, who can fully appreciate the value of efforts, which  
 “ are solely directed to *the advancement of those views for which*  
 “ *the Bible Society* was instituted.” And in p. 2, they add,  
 “ According to *the practice of the Bible Society*, in distributing  
 “ the sacred text without note or comment, *so* has ever been  
 “ the practice of Mr. Lancaster.” This letter is dated Sep-  
 tember, 1811, and is signed by Mr. Joseph Fox, and other prin-  
 cipal members of the Lancastrian Committee. The resemblance  
 therefore cannot have been *suggested* by my Inquiry, which was  
 published in the following month of January.

produces the *effect*, it is hardly worth our while to dispute about the *means*.

Indeed your last Letter confirms, almost in every particular, the truth of what I asserted in the Inquiry. I there said <sup>24</sup>, in reference to the co-operation of Churchmen with Dissenters, in the Bible Society, "While it provides against *contingent* evil, " it creates a *present* one; in the hope of preventing *political* mischief, it undermines the established *religion*; without receiving the smallest compensation, it *surrenders* the interest of the church, " by bringing Churchmen and Dissenters to act " upon a common principle, which excludes what " is *essential to the Church*." Let any man compare this sentence with what you have replied in your last Letter, and determine whether my apprehensions are ungrounded. You represent the Bible Society, as an institution "in which the Churchman " and Dissenter meet to *lay aside* their prejudices<sup>25</sup>;" you describe it as "a plan founded on " the *surrender* of ancient prejudices<sup>26</sup>." Here let me ask, *whose* "ancient prejudices" are thus surrendered in your Society. It cannot be the prejudices of the *Dissenters*; for *they* surrender *nothing*. Those "ancient prejudices," therefore, as you call them, must be the ancient prejudices of *Churchmen*; they must be the ancient prejudices in favour of the *Liturgy*; and *these* prejudices really are surrendered; but it is a surrender of the Established Church. Can you wonder therefore, that

<sup>24</sup> Page 73.

<sup>25</sup> Page 43.

<sup>26</sup> Page 55.

a Professor of Divinity should *object* to your Society<sup>27</sup>.

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<sup>27</sup> I will here quote a passage from the British Review, (No. IV. p. 447) because you consider it (p. 58) as "one of our ablest periodical works." Speaking of the Methodists, the writer says: "They may be assured that their professed attachment to the principles, to the faith, and liturgy of our Church, would in itself be sufficient to unite all other Dissenters, however inconsistent in other respects, in a common cause, for their destruction. And have they read the instructive page of history? If they have, they may surely derive a lesson from the past conduct of the sectaries, with whom they are now connected, when possessed of power and authority. The individuals are changed, but the spirit of the sects is the same. Into the particulars of that conduct we will not now enter, Let them, however, be diligently enquired into, and seriously reflected upon, by those, to whom we are thus offering a friendly admonition. Let them beware of their new associates, of whom they are at this time, in a great degree, the dupes and instruments, and of whom they may possibly become the victims." From this passage you will see, that even the British Review, when the *Bible Society* is not immediately under consideration, entertains the same general sentiments as were advanced in the Inquiry. Indeed the writer expresses himself in terms, which I should not have ventured to use. For he adds: "We have a scrupulous and tender regard for the *dissenting conscience*, and the highest respect for the character and conduct of many enlightened Dissenters. But we have no respect or regard whatever for what may be called the *dissenting interest*, that is, for those who make a cloke of religion, to cover their private purposes, and to obtain for themselves the power and influence of a party. And we have the utmost contempt for these persons, *not Dissenters*, who flatter and encourage what they must believe (if they are honest men) to be dangerous error, and who condescend to purchase by duplicity and hypocrisy the rewards of popularity." At p. 445, the same writer says, again speaking of the Methodists: "a

But my objections, it seems, are to be overruled by *menaces*. You say<sup>28</sup>, “ The voice of the public “ is now *with* the Church : it may, by a pertinacious resistance to reasonable expectations, be “ turned *against* her.” And a few lines afterwards, you add : “ The cause of the Church may “ likewise suffer, in no inconsiderable degree, from “ ill-judging advocates. If her alleged defenders “ insist on arguments so repugnant to the common “ sense and feelings of mankind, that they can only “ be supported by treating the clearest and simplest subjects, as the most intricate and perplex- “ ed, the ridicule, which must attach itself to such “ arguments, however ingeniously maintained, cannot fail, in a certain degree, to be reflected on “ the Church.” Now, whether I am an *ill-judging* advocate, whether I am only an *alleged* defender, whether my arguments are *repugnant to common sense*, whether I reflect honour, or bring only *ridicule* on the Church, are questions, which I shall leave to the decision of the public, though not without expressing my obligations for your proposal of them. But the “ *pertinacious resistance to reason-*

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“ pursuance of this system they have become connected with “ the body of real Protestant Dissenters, the far greater part of “ whom are actuated by a spirit of decided hostility to the Established Church ; and in whose minds, if there exist any sentiment, as strong as hostility to the Church, it is contempt for “ those with whom they are thus associated.” These passages are the more remarkable, as being contained in a Review, conducted indeed by Churchmen, but by Churchmen who are zealous friends of the Bible Society.

“ *able expectations*,” which you say will turn the voice of the public against the Church itself, is a matter of serious concern to us *all*. If these “reasonable expectations,” meant only the expectations, that beneficed clergymen should reside on their livings, (to which you had incidentally alluded in the preceding page) I should readily admit, that *such* an expectation was a *reasonable* one; and I should admit it, not merely because I myself have nothing but a sinecure rectory attached to my Professorship; but as the threat is introduced in a Letter, designed to combat *objections to your Society*, as it is followed by strong personal allusions to the *author* of those objections, and followed even by a reference to the pamphlet, which you profess to answer<sup>29</sup>, it not only may, but *must* be applied to those very objections. It is my “pertinacious resistance” to the claims of your Society, which gives offence. But however “reasonable” those claims may appear to its advocates, and however dangerous it may be to *dispute* them, yet, as neither argument nor fact has hitherto established their validity, resistance should not be *abated* by additional cause for *alarm*.

After all, though you contended in your former Letter for the distribution of the Bible *alone*; though even to the end of your second Letter, you plead for those who “carry home to the habitations of the poor and ignorant that Bible *alone*, which is daily read in the Church, as *alone* con-

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<sup>29</sup> You refer expressly to p. 52 of my Inquiry.

“ taining the words of everlasting life<sup>30</sup>,” yet, as the Prayer Book is *also* read in the Church, and constitutes a much greater part of Divine Service, the friends of the Bible Society seem lately to have discovered that I was *right* in contending for the distribution, on the part of Churchmen, of *both* Bible and Prayer Book. For shortly before the General Meeting of your Society, on the 6th of this month, at Free Mason’s Tavern, proposals were circulated for another meeting at the same place, on that day fortnight, with the view of establishing a kind of supplementary Society, for the distribution of the *Prayer Book*. The Prospectus, which I have now before me is entitled, “ Reasons for  
 “ establishing, at the present time, a *Prayer Book*  
 “ and *Homily Society*, for the sole purpose of dis-  
 “ tributing gratis, and circulating at reduced prices,  
 “ the *Prayer Book and Homilies* of the United  
 “ Church of England and Ireland, among the peo-  
 “ ple of the British Empire, and particularly in his  
 “ Majesty’s Army and Navy, and in our Colonies  
 “ and Dependencies.” In the first paragraph of the Prospectus, where mention is made of objects  
 “ hitherto only *partially* accomplished,” immedi-  
 “ ately is added, “ Among these, that of more *widely*  
 “ circulating the Prayer Book and Homilies of the  
 “ Church of England, has appeared *peculiarly im-*  
 “ *portant*.” How very unlike are these sentiments to the language which has been *hitherto* holden by the advocates of your Society? When I contended,

only five months ago, for the importance of the Liturgy, and urged its distribution with the Bible, not on the ground of equality, (which you must *know* I never maintained) but solely on the ground of conformity; I was told in answer, that the Bible *only* was the religion of the Protestant, and that it was *Popery* to object to its *sole* distribution. But, in the words of the present Prospectus, it is requested, that “ the *Church* members of the Bible Society “ ——— will not deny their patronage to an Institution, which has for its object *to diffuse more “ widely* the Formularies of the Church, which, in “ their estimation, can be deemed *inferior only to “ the Bible itself.*” Now, if instead of proposing, that the Church members of your Society should transfer their contributions to the Society for promoting Christian Knowledge, which distributes *both* Bible and Prayer Book, I had proposed the remedy which is now recommended by *your own* party, namely, a supplementary institution for the distribution of the Prayer Book, the proposal would have *then* been rejected with indignation. If it was *Popery* to urge the distribution of *both* Bible and Prayer Book, what would have been *then* said of a Society for the distribution of the Prayer Book, *without* the Bible? Even in your *last* Letter you have vindicated the practice of distributing the Bible *alone*, by appealing to the Naval and Military Bible Society: yet in the Prospectus *now* published, the distribution of the Prayer Book is represented as necessary, “ *especially among the Army and “ Navy.*” It appears then, that after all the contradictions, and all the invectives, to which I have

been exposed during the last five months, from the advocates of your Society, the very principle, for which I have been all along contending, is at length *formally and solemnly recognized*. The too great *neglect of the Liturgy*, of which I complained in the Inquiry, and of which I stated the consequence, is no longer a *false assumption*, but a *fact* implied in the very *face of the Prospectus*. For it would be absurd to propose a remedy for a defect, which *did not exist*. The “peculiarly important object,” (as termed in the Prospectus) of a *wider circulation of the Prayer Book*, is not only thus openly admitted, but the constitution of the Bible Society is expressly assigned as a reason, why that important object has been “*hitherto only partially accomplished*.” Lastly, that the Church would be in danger, if some means were not adopted for an *increased* distribution of the Prayer Book, is again acknowledged in this very Prospectus, by the solemn appeal “to the dignitaries and ministers of the Church generally, as well as to that vast body of the Laity, who are cordially attached to her.” When they are invoked to unite for the circulation of the Prayer Book, they are invoked (in the language of this Address) to “unite under the banners of the Church.” Not only the *existence* therefore of that neglect, which was the subject of complaint in my Inquiry, but even the *cause* which I assigned, and the *consequences* which I declared, are now unequivocally admitted.

Whether the members of the Society for promoting Christian Knowledge, who are *likewise* invited by the Prospectus, to join the new Institution,

should not prefer, if they have another guinea to spare, an increased subscription to their *own* Society, which has been already employed *above an hundred years* in the distribution of the Prayer Book, is a question, which every member of the Society, who has the smallest *regard* for it, will answer in the affirmative. We have lately indeed been told, that it is a *relief* for our Society, when the claims upon it are diminished by applications *elsewhere*. But before an application can be made elsewhere, an *interest* must be created elsewhere: and that additional interest might be obtained at Bartlett's Buildings, by an additional *subscription* there. And as there can be no reason why Churchmen should forsake a Society, which, during more than an hundred years, has been a firm support of the Established Church, every attempt to *diminish* that support should rouse us to fresh exertions.

Your Prospectus indeed offers two inducements to our becoming members of the new Institution; one of which is, that it will distribute the *Homilies*, as well as the Prayer Book; another, that it will distribute *translations* of the Prayer Book. Now the Homilies are *already* on the list of the Society for promoting Christian Knowledge; so that they, who consider a *gratuitous* distribution of them as necessary, may now be provided at Bartlett's Buildings. But, though the Homilies should be studied by every *Clergyman*, as containing (in the words of the 35th Article) "a godly and wholesome doctrine, "and necessary for these times," that is, the times of the Reformation, yet (as the Bishop of Lincoln observes, in his Elements of Christian Theology,

vol. ii. p. 536) “ the English language has changed  
 “ so much since the Homilies were written, that  
 “ *they would scarcely now be understood by a com-*  
 “ *mon congregation.*” There cannot therefore be  
 much utility in the *gratuitous* distribution of the  
 Homilies, if the objects of gratuitous distribution  
 would not *understand* them. This is the sole rea-  
 son, why the Homilies have not been *always* on our  
 list: for when application is made for books at  
 Bartlett’s Buildings, it is understood to be, not for  
 the use of the *members themselves*, whose subscrip-  
 tions would in that case produce no public benefit,  
 but, as stated in one of our rules, “ for their own  
 “ *gratuitous distribution*, or, for the Charity Schools,  
 “ with which they are locally or parochially con-  
 “ nected.” Overlooking this necessary rule, some  
 of our zealous adversaries have taken occasion to  
 reproach us, for not having the Homilies on our list,  
 as if the opinion, that a book would not be under-  
 stood by the poor, implied an objection to the book  
 itself. With the view of removing so unjust a re-  
 proach, and at the same time of supplying those  
 members of our Society, who may *differ* from the  
 common opinion, the opportunity is now offered to  
 those, who think proper to embrace it. But it is  
 somewhat extraordinary, that in a Prospectus, re-  
 commending the *gratuitous* distribution of the Ho-  
 milies, appeal should be made to a passage in the  
 Elements of Christian Theology, where it is ex-  
 pressly declared, that the persons, who alone are  
 the *objects* of gratuitous distribution, would not *un-*  
*derstand* the Homilies. Nor does Bishop Hors-  
 ley, to whom appeal is likewise made, recommend

them, except to his *Clergy*.—On the *other* advantage, which is offered by the new institution, that of promoting *translations* of the Liturgy, the Prospectus takes notice of *five* translations already made, namely, into two East-Indian languages, and into the Irish, the Manx, and the Welsh. Then *immediately* is added, “It would obviously be difficult  
 “ for the Society for promoting Christian Know-  
 “ ledge, to pay full attention to these specific ob-  
 “ jects, without withdrawing it from others of great  
 “ importance and utility.” Now, whether we are really unable to attend to the objects here specified, let any one judge from the following facts. In 1763, our Society printed 2550 copies of the Common Prayer Book, in the *Manx language*; and in 1808, an edition to the extent of 5000 copies, which is a very ample supply for the Isle of Man. In 1748, our Society finished an edition of the *Welsh Bible*, accompanied *with the Prayer Book*, to the amount of 15,000 copies. In 1752, a new edition of the Welsh Bible, to the amount likewise of 15,000 copies, was accompanied with an edition of the New Testament, and of the *Common Prayer Book*, each to the amount of 5000 copies. The edition of the Welsh Bible, printed by our Society in 1768, to the amount of 20,000 copies, was not indeed accompanied with the Prayer Book. But in the edition of 1799, consisting of 10,000 copies, and in the edition of 1809, consisting of 20,000 copies, each copy was accompanied with a *Welsh Prayer Book*. Yet the Public is now to be told, that our Society is *unable* to attend to “these  
 “ specific objects.” And have not two transla-

tions of the English Liturgy been made into *East-Indian* languages, by Missionaries in the service of our Society? To select therefore *such* instances, when we are charged with *inability* on the subject of translations of the Prayer Book, is not a little extraordinary. But the tender regard for our Society, in respect to *these* objects, is founded, it seems, on the apprehension of “withdrawing it” from others of great importance and utility. On “these accounts it has seemed expedient, that the” principle of the *division of labour*, which has “been found so effectual in *secular* affairs, should” be applied also to those of a *religious* nature.” Here let me ask, what *are* the important objects which you are willing to leave to us in this “*division of labour*.” If the Bible Society is to supersede our distribution of *Bibles*, and the Prayer Book Society our distribution of *Prayer Books*, we shall at length be reduced to a mere Society for *Religious Tracts*. And can the *real* friends of the Church be expected to submit to such a division as *this*? Shall a Society, of which every Bishop is a member, which has been employed above a century in supporting the Church, and in providing the poor, to its utmost ability, with Bibles and Prayer Books, be at once reduced to a mere Society for *Tracts*. The very thought must excite indignation, and rouse “the dignitaries and ministers of the Church, as” well as that vast body of Laity, who are cordially “attached to her,” to unite (in the words of your Prospectus) “under the banners of the Church,” but to unite, where those banners are *really* to be found, in the *Society for promoting Christian Know-*

*ledge.* Let it be known to all the friends of the Establishment, that this Society is in *need* of support; that though our members are rapidly increasing, our expences increase still faster; that the *income* of our Society does not keep pace with its *exertions*; and that our capital has consequently diminished in the space of *two years*, by more than *four thousand pounds*. It is to be hoped therefore, that they, who can afford it, will *increase* their subscriptions, and increase them according to their *ability*.

And I would humbly propose, that an additional subscription be *immediately* opened at Bartlett's Buildings, for the purpose of increasing our energies, and the furtherance of those objects, which, in the present alarming crisis, demand our most serious attention. I would recommend also, that the sums subscribed be in future annexed to the *names* of the subscribers, as is usual with other societies, and as is already the practice with our own diocesan committees. When it is known to the Public, whether men are liberal or niggardly subscribers, they will feel an inducement to an increase of contribution, which does not operate at present. The friends of the Establishment will have thus an opportunity of *shewing* their zeal, by subscribing in proportion to their *ability*. It may indeed be reckoned among the fair and honourable *rewards* of generosity, that it is known and applauded: whereas, on the other hand, it is no disgrace to contribute *little*, when we have not the means of contributing *more*.

Before I conclude, I hope you will pardon me, if I say a few words on the personal abuse, with

which I have been assailed, and of which I have reason to complain. I am indeed aware, that *every* man, who has the courage, in the hour of danger, to come forward in defence of Church or State, is unavoidably exposed to personal invective: for the passions of men are never more inflamed, than when in the pursuit of what *they* consider a work of *improvement*, they are suddenly thwarted by others, who consider it as a work of *destruction*. And we may in general estimate both the greatness of the *danger*, and the resistance apprehended from the person who *opposes* it, by the vehemence of the clamour, and the bitterness of the reproaches, which are heard against him. From this reflection, though I conclude on the one hand, that our danger is great, I may be allowed to conclude, on the other hand, that I have contributed to lessen it. And as I have acted with the full conviction of doing what my duty *required* of me, I derive from it a consolation, which neither malice nor envy can destroy: I derive from it a consolation, which no worldly honours can impart to *violated* duty. I have the further consolation to reflect, that, considering the strength of the current, which has been opposed to me, my endeavours have been as successful as I could have reasonably hoped. When I pleaded from the University Pulpit, for the Articles of our Religion, I was assailed indeed with the bitterest reproaches, by a writer, who pronounced them “*a mass of mystery and delusion.*” But then I was indemnified for this abuse, by the approbation with which my Lectures were honoured, by every critic, who had a regard for the Church. When I pleaded at St. Paul’s,

for the national religion as the foundation of national education, the press again teemed with invective, on the part of those who would gladly exclude the Liturgy from a system of religious instruction. But the National Society, which has formally recognized, and is now acting on the principles asserted in my Sermon at St. Paul's, affords sufficient evidence, both of the goodness of the cause, and of the success with which it was maintained<sup>31</sup>. Lastly, when the advocates of the Bible Society, like the advocates of the Lancasterian system, were pleading for the distribution of the Bible *alone*, I again thought it my duty to plead for the distribution of the *Prayer Book*. Here too I have the consolation to reflect, that the united efforts of my adversaries on this subject end at last with an Institution formed for the express purpose of *distributing the Prayer Book*. That I have rendered therefore essential service to the Established Church, by contri-

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<sup>31</sup> To prevent mistakes, or false inferences, deduced from the word *national*, let it be observed, that the Society is so called, as being instituted for the sole purpose of supporting the *national* or established *religion*. But the term does not apply to the *funds* of the Society, and consequently does not apply to the *claims* upon those funds. They arise solely from the subscriptions of *Churchmen*, who were invited, in the terms of the Prospectus, published for that purpose, to promote "the education of the poor in the *doctrine and discipline* of the Established Church." Any attempt therefore to *divert* those funds to purposes which do *not* promote the discipline, as well as doctrine, of the Church, would be no less subversive of common justice, no less a violation of good faith, than destructive to the Society itself.

buting to a wider diffusion, and more general application, of *that book*, without which the Established Church would *cease* to be what it is, my adversaries themselves (who are desirous that the Church should remain) will at length be compelled to acknowledge. It is true, that the *means*, which they now propose for a more extensive circulation of the Liturgy, are not precisely the means, which I should recommend. I still retain the opinion, that the Society for promoting Christian Knowledge, is capable, with proper support, which it certainly wants, of answering *all* the purposes, which the most zealous Churchman can require. But whatever difference of opinion be entertained on this subject, I have at any rate compelled my adversaries to acknowledge, that the distribution of the Prayer Book *ought* to be increased, and that *some* means should be devised for that purpose.

Here then I will take my leave of the present controversy, and subscribe myself,

Dear Sir,

Your most obedient,

And very humble Servant,

HERBERT MARSH.

*Cambridge,*  
May 16, 1812.



## POSTSCRIPT.

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YOU will certainly excuse me, if I take the present opportunity of expressing my profound sorrow for the loss of that inestimable statesman, and true christian, of whom the hand of an assassin has deprived us, at a period, when we were most in need of his consummate ability, his unimpeachable integrity, and that undaunted courage, which, though it never yielded, when conscience urged him to persevere, was tempered with a benevolence, which disarmed his most strenuous opposers. Sincerely attached to him for his private as well as public virtues, I had the misfortune (and I shall ever consider it as such) to differ from him in my view of that Society, which has been the subject of the preceding letter. But, as a conscientious regard to what I believe to be the truth, was the motive for publishing opinions, which were known to vary from the sentiments of a patron, at whose command were all the honours of the Church, I had afterwards the satisfaction to learn from his own hand, that he was too magnanimous to be offended with a line of conduct which he knew was prescribed by a sense of duty. And, as the honour of having been esteemed by such a man as Mr. Perceval, is sufficient to compensate for the in-

vectives of ten thousand adversaries, I may be allowed to quote the concluding sentence of a letter, which he wrote to me on the 6th of last February. Having acknowledged the receipt of my "Inquiry," and having lamented, that he had not then had time to read it, he concluded with the following sentence :

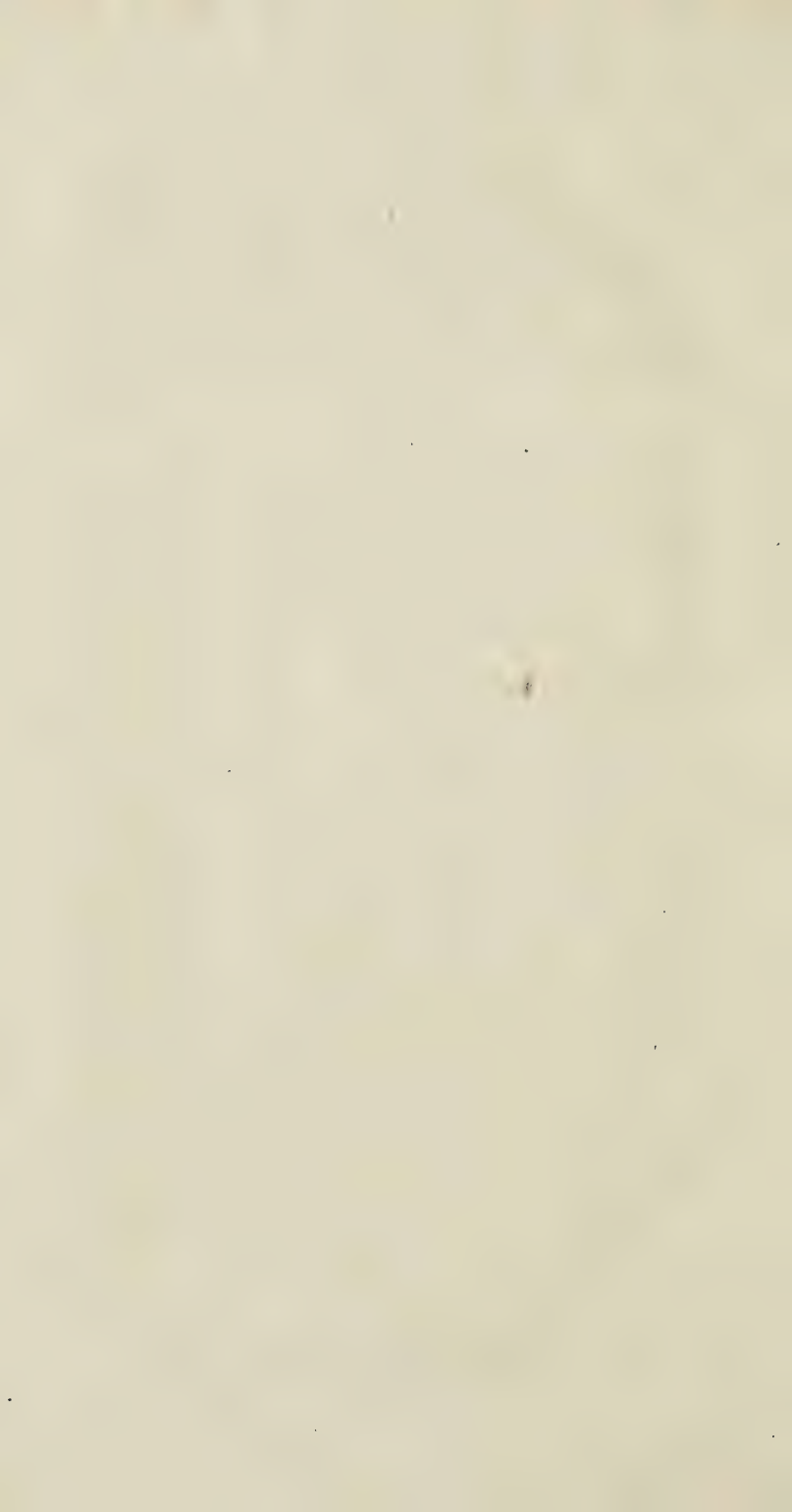
" I assure you, I am too fully sensible of the motives which influence you, not to be able to differ from you on that point, without suffering such difference to have the slightest effect, in diminishing the regard and respect, with which I am,

" Dear Sir, Yours, most truly,

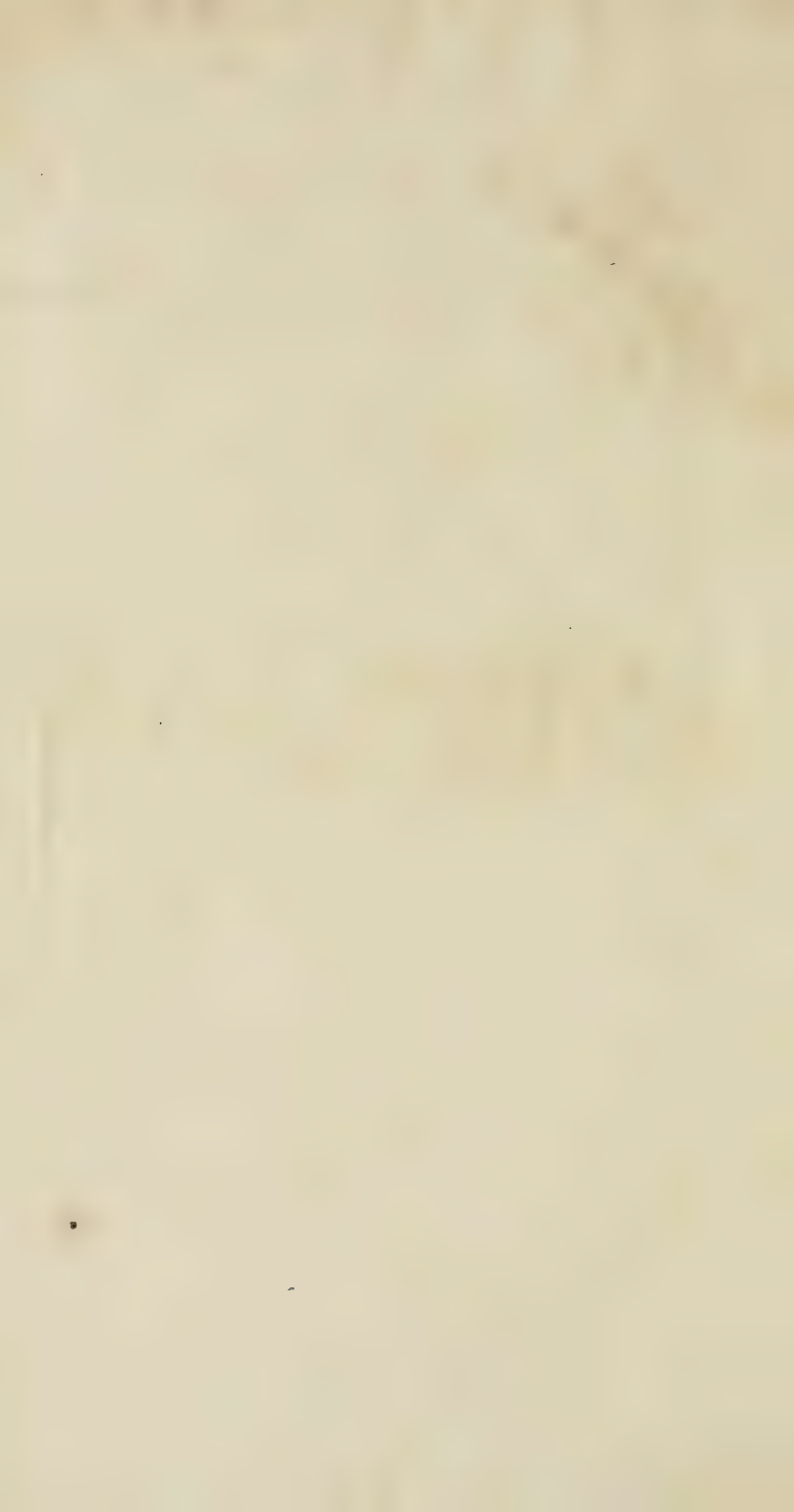
" SP. PERCEVAL."

As this sentence relates entirely to myself, there is no breach of confidence in the publication of it; which would otherwise indeed be removed by the circumstance, that Mr. Perceval has since authorised me to shew it, and, in conformity with his own generous feelings, has himself sent a copy of the whole letter to one of my most violent adversaries. I have reason therefore deeply to lament, as well the loss of private friendship, as of public worth. And, as testimony to departed goodness can result only from disinterested motives, I need not apologise for praises bestowed on a Minister, who is removed from the scene, where flattery may expect reward.











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